Siddúr Limmúd

Volume 1

סִידּוּר לְימּוּד

סֵֽדֶר תְּפִילּוֹת כְּמִנְהַג ק״ק סְפָרַדִּים עִם תְּוֹסָפוֹת
מִמִּנְהַג ק״ק אִיטַאלְיָיאנִי וּמִנֻּוֹסַח אַשְׁכְּנָז
וְעִם תַּרְגּוּם לָדִֽינוֹ וְאַנְגְּלִית
מֵאֶת אֱלִיָּה אֹותְנֶה

חֵלֶק א׳ – עֶֽרֶב שַׁבָּת

הוצאת „הצפון“ — ה׳תשס״ו

Siddúr Limmúd

a traditional-egalitarian Learning Siddur

with transliterations, translations, instructions & explanations

by Olve Utne

I – Friday Night

(Version 0.99.2)

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Olve Utne ז״ל, passed away on 24 December 2024.

This posthumous published version, 0.99.2,
contains minor corrections following the direction of
Dena Utne and Rabbi Emily Aviva Kapor-Mater.

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לאשתי

דינה אסתר בת הרב שלמה הלל היימן ז״ל ורות אסנת ברנשטיין

Foreword

This book is a traditional-egalitarian "siddúr limmúd" — a "learning siddúr". The aim of the book is to be a source of learning, encouragement and practical assistance for those who want to draw closer to the traditional practices and teachings of the Jewish people throughout the ages.

The whole traditional/Orthodox ritual of the Spanish and Portuguese Sefardím of Western Europe and the Americas is included, together with parallel versions and optional insertions in cases where the Italiani or Aškenazí rites differ significantly from the Sefardí version. No single part of the service is omitted unless there exists a precedence for this in traditional Spanish and Portuguese sources.

Theologically, the main focus is on Maimonidean rationalism rather than on Lurianic Kabbalá, but the existence and relevance of more esoteric strains of Jewish spirituality is also reflected.

Selected significant variants from 19th and 20th century non-Orthodox sources — mainly Sefardí Reform ones, but also some Aškenazí Conservative and Reconstructionist ones — are also described, and in some cases added as alternatives or insertions.

The prayer book's multi-denominational profile combined with a firmly traditional basis makes it usable for practical application and reference in Masorti, Conservative, Reconstructionist and progressive Modern Orthodox congregations, as well as in traditional-egalitarian ḥaburót and minyaním.

The current edition ("version 0.99") is a preliminary, "as is", run. Constructive feedback is most welcome – it will make the next edition and future volumes better – and can be addressed by e-mail to olve.utne@gmail.com .

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Introduction

The prayers of Yisra'él

The first schism: Jews and Samaritans

The Israelites of the southern kingdom of Yəhudá, the Yəhudím, or Jews; and the Israelites of the northern kingdom of Yisra'él, later to be known as Šóməroním (Samaritans) or Šóməríím (guardians) suffered different fates from 723 BCE on:

In about 723 BCE, the northern kingdom was conquered by Assyria, and a great number of the Israelites were forced away from their land and a great number of Assyrians also settled in the area.

Later on, in the 580s BCE, the southern kingdom of Yəhudá was conquered by Babylonia; in 587 BCE, the first Temple of Jerusalem was destroyed, and the Israelites of Yəhudá were taken captive and led to Babylon.

Both the Samaritans and the Jews were influenced by their conquerors, and as a result of the new cultural differences, they came to be suspicious and at times even hostile towards each other — both claiming to be the guardians of the true Torá.

Rome, Yisra'él and Babél

In our times, the most significant ethnic and ritual divide within Rabbinic Judaism is usually conceived to be the one between Aškenazím on the one hand and Sefardím on the other. Many academic attempts, and even more claims, have been made to project this simple dichotomy, this seemingly binary contrast between the two, into late Antiquity and early Mediaeval times. Thus, some have claimed that Sefardí Judaism is the continuation of the Babylonian exile Jewry and that Aškenazí Judaism is the continuation of the Palestinian Jewry of the land of Yisra'él. Others have claimed that the opposite is in fact the case. Both these extremes can be argued for somewhat successfully — suggesting that this explanation model is, at best, historically problematic.

Newer research seems to suggest that a three-way opposition is a more usable model: The land of Yisra'él; the Western (Graeco-Roman) diaspora and the Eastern (Babylonian) diaspora. The two main diasporas differed significantly between them culturally, but within each of them, there were also major local differences. There seems to be a tendency that the culture of the land of Yisra'él was more akin to the Western diaspora than to the Eastern one.

Typical contrasts between West and East were the manner of eating (Graeco-Roman declining banquets *vs.* Babylonian regular tables and chairs); varying views on magic (Graeco-Roman emphasis on rationality *vs.* Babylonian emphasis on magic). A contrast between the land of Yisra'él and Babél after the fall of Jerusalem was the degree of dependency on agriculture in Èreṣ Yisra'él *vs.* the more urban Jewish settlements of Babylon. These contrasts and others are easily spotted in the Talmúd Yərúšalmí *vs.* the Talmúd Bablí.

Sefarád and Aškenáz

By Mediaeval times, there were many local Jewish groups around the Mediterranean that were highly diverse in terms of liturgy. Only with the advent of 'Amrám Ga'ón was there a standard siddúr that came to gradually replace local traditions and lead to the broader concepts of Jewish ethnicity we

know today.

There seems to be, however, certain elements that bind together certain Iberian-Jewish cultures and elements of Italian, Provençal and south-west German Jewry on the one hand as opposed to general German-Jewish, Eastern European and Mizraḥí groups on the other. These groupings may have some connection with earlier political entities, but may also just be a case of more recent proximity.

The gradually developing sense of Sefardím and Aškenazím being contrasting ethnic groups, seems to be somewhat crystallised around the 1100s, and the gradual merger of the various Iberian minhagím on the one hand and the various Central and Eastern European nus'ḥa'ót on the other seems to have reached its early modern dichotomy around the 17th Century.

Of the many traditions that did not get completely swallowed up by these cultural and religious mergers, are groups like Italkím/Italianim, minhàg AFA"M, Romaniotes, and various groups in the Maghreb.

Western Sefardí traditions

The French tradition

The Portuguese communities of south-western France, mainly Bordeaux and Bayonne, date back to the time of the expulsion from Iberia or soon thereafter. Characteristic for these communities is the degree of linguistic assimilation, French being used even for the song "Bendigamos". The cantillation style, based on notated sources, seems archaic in its frequently non-diatonic tonal language.

The Italian tradition

Italy has been a safe haven entirely or in part since before the expulsion from Iberia, and Venezia (Venice) and Livorno (Leghorn) quickly developed into major centres for Western Sefardí Judaism. It is quite possible that this Sefardí-Italian link is the cause of many Italian-Jewish elements in other western Sefardí traditions — such as the use of *tikím*[1] (Hamburg), the weight on Kabbalá (Hamburg), and the many similarities between Western Sefardí and Italian-Jewish liturgy. It is possible, however, that the latter link is of older origin.

The Dutch tradition

The history of the Dutch Sefardím hails back to the end of the 1500s, and the Amsterdam community came to take a leading rôle as the mother congregation of all the Spanish and Portuguese Jewish communities of Northern Europe and the Americas. When Menasseh Ben Israel (Manoel de Soeyro) started his Hebrew printing press in the early 1600s, Amsterdam quickly became an important centre of Sefardí as well as Aškenazí Jewish learning. Ritually, the Amsterdam tradition is known for its adherence to rationalism rather than Kabbalá, and in terms of pronunciation, the Dutch and Hamburg traditions are the only Northern European Jewish communities that distinguish between גּ and ג — the latter being pronounced like a Dutch *ch* sound in the Dutch tradition, and in practice merged with כ there. The many editions of siddurím, maḥzorím and other relevant books from 17th century Amsterdam have served as an important source in the work on the present book.

1 A **tík** is a cylindrical case made of wood or metal for storing the səfarím (Torá scrolls) in. These are typically used in the Italian, Romaniote, Mizraḥí and Samaritan traditions. Most Sefardí and Aškenazí traditions use *məŋilím* (vestidos), *i.e.*, textile covers, instead. A few traditions — mainly the Italian one — may use both, covering the tík with a məŋíl.

The British tradition

The British tradition is closely connected with Amsterdam, but also has strong traditional ties to Gibraltar. Through the British Commonwealth, the Congregation of Spanish and Portuguese Jews in London has had tremendous influence on its sister communities in North America and the Caribbean. Amongst the most significant elements from the British tradition are the 5-volume De Sola siddúr, which through the M. Gaster revision has been used in many locations both in Britain and overseas; and the notation and harmonisation of many of the traditional melodies by Emanuel Aguilar. The West London tradition (see under Sefardí Reform) branched off from the British Sefardí tradition.

The Hamburg tradition

The Hamburg tradition, including its Schleswig-Holstein (Altona, Glückstadt) and Southern Scandinavian (mainly Danish) extension was socially closely linked to Amsterdam, but differed from the Amsterdam tradition in some significant ways, showing more affinity to the Italian (esp. Livorno) tradition. Thus, the Hamburg tradition held kabbalistic practices and beliefs in much higher esteem; the *sefarím* (Torá scrolls) were often kept in *tikím* (cylinders) rather than just *vestidos* (mantles); and the *parnasím* would wear breeches and three-cornered hats well after the point when Amsterdam and London Sefardím had changed these with long trousers and top hats. The Hamburg pronunciation included the merge of בּ and ב in *b*, but distinguished between גּ and ג, pronouncing the latter as a lightly gargling *ghh* sound.

Sefardí Reform

It is often claimed that Sefardí Judaism differs from Aškenazí Judaism in that it does not have denominations. This claim holds mostly true for Mizraḥí Judaism, and also for the most part for the North African and Balkan Sefardí traditions. For the Western European Sefardí traditions and their offshoots in the Americas, however, this claim does not hold true In fact, Sefardí Jews of Western Europe and the Americas have been a significant factor in the development of Reform Judaism as well as in the organising of Orthodox communities for the purpose of countering this denomination.

What seems to distinguish Sefardí Reform Judaism is the relatively close adherence to the traditional ritual: All Sefardí Reform prayer books seem to have Hebrew text throughout, with the only exception being occasional short hymns in the local majority language. In the attempt to abbreviate the ritual, the texts seem to seek back to the core ritual of pre-modern Sefardím rather than to cut back uncritically amidst old and new strata alike. Thus, for instance, the Kabbalàt Šabbát section is amongst the first elements to go, keeping only elements that were already present in the 17th century Spanish and Portuguese Sefardí sources.

The Hamburg Temple

The *Hamburger Tempelverein*, established in 1817, followed mostly a modified Aškenazí ritual, but the decorum and Hebrew pronunciation were amongst the elements borrowed from the local Sefardí community. From the beginning and during the first several decades, the main cantors were Sefardí, the Torá reading followed Sefardí tàŋamím, and many Sefardí melodies were used in the service. This changed only around 1870, when a newly appointed cantor from a different German city decided to reform the pronunciation and

melodies into what he saw as the authentic (*i.e.*, Aškenazí) tradition.

The West London Synagogue of British Jews

The first Reform congregation on the British Isles was the *West London Synagogue of British Jews*, which broke away from the Spanish and Portuguese congregation of Bevis Marks in 1841.

The West London Synagogue of British Jews' prayer book (vol. I, 3rd ed.) follows the traditional Spanish and Portuguese Sefardí ritual quite closely, but with a few very interesting exceptions:

All synagogue services as given in the West London siddúr commence with "Và'aní bəròb ḥasdəkhá", and then Kaddíš Yəhé šəlamá in Hebrew. The services all end with Kaddíš Yəhé šəlamá in the fashion of the Aškenazí Kaddíš Yatóm. All the other instances of Kaddíš which traditionally marks the end of a main section within the service are removed — as is also the repetition of Bárəkhú near the end of the services.

After the opening Và'aní and Kaddíš, the Friday night service continues with Psalm 29 — the traditional opening of Friday night services in the Spanish and Portuguese rite. Psalm 95 (Ləkhú nərannəná) is then inserted before continuing with psalms 92 and 93. With the exception of Ps. 95, this is in fact the exact order of the early 17th Century Dutch Sefardí Friday night service.

The ŋArbít proper then commences, with Bárəkhú and the Šəmàŋ with its blessings. The two bərakhót before the Šəmàŋ follow the Sefardí version exactly except for the omission of one word (*"... dibré ~~talmúd~~ Tóratèkha ..."*) and the exchange of the Sefardí form "ló tasúr" with the Aškenazí "al-tasír". The full Šəmàŋ is given, followed by Emèt vè'emuná in its full Sefardí version with the exception of the omission of two words and a different grammatical form in one. The first significant change from the traditional ritual is that Haškibénu is not said here, but deferred to near the end of the service. By the end of the Šəmàŋ section is found, as usual, Vəšáməru. The Kaddíš Ləŋélla, which traditionally concludes the Šəmàŋ section in a minyán, is omitted.

As for the ŋAmidá, all insertions for Šabbát təšubá are omitted, but the text otherwise follows the traditional Sefardí text closely — including Yismәḥú bəmalkhutákh in the Kədušsàt hayyóm and the use of Sím šalóm rather than Šalóm ráb — except for a few minor variant readings. The one significant exception is the third bərakhá, Kədušsàt HašŠém, which is an abbreviated version of the public Kədušsá — a clear difference from halakhic Judaism. The concluding meditation follows the shorter text of the older Spanish and Portuguese tradition.

The abbreviated repetition of the ŋAmidá stops at Ha'Él hakKadóš, and Kaddíš Titkabbàl is omitted. Psalm 23 and the counting of the ŋómer are included; and the following Kaddíš Yəhé Šəlamá and Bárəkhú are omitted. ŋAlénu ends at *"... én ŋód"*, in accordance with the general Spanish and Portuguese tradition. Yigdàl then follows, but without the typical Sefardí last verse *"Élle šəlóš ŋesré ..."*.

Characteristic for the Reform ritual is the recital of Haškibénu (in a Sefardí/Aškenazí compromise version) at this point, followed by Kaddíš Yəhé Šəlamá after the fashion of the Aškenazí Kaddíš Yatóm.

Mickva Israel, Savannah, Georgia

The *Mickva Israel* (or Mickve Israel) community of Savannah in the south-eastern US state of Georgia, which had strong links with its mainly Portuguese Sefardí roots from the early 1700s, moved slowly in the direction of Reform from the mid-1800s on. In 1868, the congregation decided to omit celebration of the second day of festivals and a choir with

instrumental accompaniment was introduced in the service. In 1888, the *ḥuppá* (canopy) was made optional in Jewish weddings. The Portuguese minhág was kept, albeit with with gradual modification, and when the "Committee on Ritual" of the Mickva Israel community published their own siddúr in 1891, the ritual was characterised by comparatively moderate reforms which appear to have been guided by halakhic considerations to a relatively high degree.

The 1891 Mickva Israel siddúr has parallel Hebrew and English text throughout; the Torá service follows the basic Sefardí outline but does not include reading of the Haftará; the Musáf service is included; however, the Kabbalàt Šabbát service — which is a comparatively recent addition — is not included.

The Friday night service, which is the most relevant part in our connection, goes right on to the "Bárəkhú" of the regular ŋArbít (evening service) after just one introductory hymn and Psalms 92 ("Mizmór Šir ləyóm haššabbát") and 93 ("A. malákh"). Compared to the 17th century Dutch Sefardí recension, the only omission is Psalm 29 ("Mizmór ləDavíd: Habú làA.").

The Šəmàŋ section is kept intact, including the following reading of "Vəšáməru". An Aškenazí element is the addition of "Vaydabbér Mošè" rather than the Sefardí "Élle móŋadé A." on festivals. Kaddíš Ləŋélla (called by its mainly Aškenazí name "Half Kaddish", concludes the Šəmàŋ section.

The ŋAmidá follows the traditional Sefardí form, including the use of Sím šalóm rather than the typically Aškenazí "Šalóm ráb". The traditional symbolic repetition of the ŋAmidá after "Vaykhullú" is omitted except for the bərakhá Məkaddéš haššabbát.

Typically for Sefardí siddurím, Psalm 23 ("A. roŋí") is then included. The following Kaddíš Titkabbàl is replaced with a hymn in English based on "Yih'yú raṣón imré fí" and "ŋOsè šalóm". The second Bárəkhú is omitted, and one proceeds directly to an abbreviated and textually somewhat modified version of the Sefardí ŋAlénu. The following Kaddíš has the typical Reform Jewish insertion of *"ŋal Yisra'él vəŋal ṣaddikayyá ..."*, but otherwise it follows the traditional Sefardí Kaddíš Yəhé šəlēmá with the exception of omitting *"... víkaréb Məšiḥéh ..."*. The Friday night service is concluded with Yigdàl, as is typical of Sefardí and Italiani as well as many Western Aškenazí traditions.

What denomination does this book belong to?

This is a *non-denominational* book and a *trans-denominational* book. It is non-denominational in that it does not follow exactly the policy of any formal denomination, and it is trans-denominational in that it includes the perspectives of different denominations.

In accordance with a **traditional** and **Orthodox** perspective, this book does not leave out any elements of the traditional ritual except when the omissions are in accordance with specific sources within documented traditional minhagím or the writings of *rišoním* or *àḥaroním*. Modern egalitarian additions are always clearly marked as such and are marked as optional. The transliterations are based on traditional Sefardí pronunciation rather than the modern Israeli simplified Hebrew pronunciation.[2] The main halakhic outline of prayer and Šabbát observance is given, with the emphasis on Sefardí minhág.

In accordance with the **Conservative** or **Masorti** perspective, the book contains specifically egalit-

2 Thus, e.g., the rules of šəvá, of accentuation and of the distinction between basic consonants with different pronunciation in the Sefardí tradition (א~ע ח~כ) are consistently adhered to.

arian texts within the framework of Torá and tradition. Any additions to the traditional text are marked as optional, leaving the decision as to what is included the service to local minhág and decisions of the *mará də'atrá* (local Rabbinic authority). Questions about egalitarian issues (e.g., məḥiṣṣá, kol iššá, minyán) are discussed in an open-ended way with emphasis on the sources.

In accordance with the **Reconstructionist** perspectives, this book includes new egalitarian material not formerly included in siddurím (e.g., *Vattikkàḥ Miryám* in the *Emèt vè'emuná* section); the nature of God is discussed from a Maimonidean perspective; references to parallel texts of other monotheistic religions are occasionally given as background material; the core ritual is given in a relatively short (but not abbreviated) version which eases the pressure on the congregant or ḥaburá member; and — last, but not least — the frequent inclusion of parallel versions and local/historical texts provides a possibility for greater variation of the ritual in reflection of the richness of the *mórašá* (heritage) of the civilisation of the Jewish people.

From a **Reform** perspective, the relative briefness of the basic ritual texts is in accordance with the Reform emphasis on a short and meaningful ritual with relevance to modern people; the instructive notes are helpful for the *decorum* and *dignity* (or, as it can be described in one Portuguese word: *gravidade*) which has been a characteristic trait of classical Reform Judaism from the movement's origin in and near the Western Sefardí environments of Hamburg, London, Charleston and Savannah; the emphasis on egalitarian elements reflects the current Reform view on egalitarianism as a core value of modern Judaism; and the consistent transliteration of all Hebrew and Aramaic texts aids the active inclusion of the occasional worshipper — as well as outreach work towards those who have chosen to join the Jewish people, and also towards non-Jewish spouses who have married Jews as well as towards other non-Jewish relatives or friends who at various points in life find themselves attending celebrations and other functions of a Jewish religious nature.

From a **Jewish Renewal** perspective, the inclusion of some mainly pre-Lurianic kabbalistic elements taken primarily from the Moroccan and other Maghrebi traditions may be of interest, as is the general trans-denominational profile of the siddúr itself.

With the motivation of *tolerance through understanding* and *"unity in diversity"* within *kəlàl Yisra'él* (the whole community of Yisra'él), this book also includes references to and comparisons with Jewish and Israelite communities outside of mainstream Judaism, including **Samaritans**, **Beta Esrael** (Ethiopian Jews) and **Kara'ím** — as well as **crypto-Jewish** traditions of places like **Belmonte** in Portugal.

How is this prayerbook different?

I. **SEFARADÍ:** This siddúr follows the Western European Sefardí minhág, with supplements mainly from the Moroccan and Italian traditions.

1. The order of the elements of the ritual is primarily based on the Spanish and Portuguese Sefardí minhág of Western Europe, as found in London 1965.
2. The text of each element follows primarily the Spanish and Portuguese minhág of Western Europe, with an emphasis on the forms found in 17th Century Dutch Sefardí printed editions.
3. The transliteration is consistently western Sefardí.

II. **TRADITIONAL:**

1. All Biblical quotes are kept in their traditional form.
2. All readings from the Mišná, the Talmúd Yərúšalmí and the Talmúd Bablí have been retained in their traditional form.
3. The texts concerning sacrifices are fully retained.
4. The references to chosenness are retained to the degree that these are present in the Spanish and Portuguese minhág.[3] It is to be stressed that the concept of chosenness is one of *responsibility* rather than *value*.

III. **EGALITARIAN:** This book is, to the best of the author's knowledge, the only available mainly Sefardí prayerbook with a specific emphasis on the inclusion of egalitarian elements. Such elements in the current volume and future volumes include:

1. Translation:
   a) Gender-neutral English translations wherever practical and defensible from a grammatical, theological, and literary point of view.[4]
2. Grammatical adjustments for the reader:
   a) Inclusion of grammatically adjusted forms for female readers (e.g., *Modè/Modá aní* ...).
3. Information about established, but frequently ignored, halakhót and minhagím of an egalitarian nature within pre-modern Judaism:
   a) Information about the halakhic permissibility for women to wear a *tallét* and *təfillín*, read *Torá*[5] and *Haftará*, etc., and suggestions regarding the practical application of this.
   b) Inclusion of the traditional and well-established Sefardí *Mí šebbēràkh immoténu* for prayers for the welfare of a woman, as well as extending this traditional practice into individual prayers with the form *abotày*, giving way to the form *immotày*.
   c) Offering the positive and egalitarian bərakhót *šèŋasáni Yisra'él;*[6] *ben/bat ḥorín; gáber/gəbáret* which are found as traditional and established in the tradition of the minhàg Afa"m (on the border between Italy and France) as an alternative to the negative bərakhót (*šelló ŋasáni goy; šelló ŋasáni ŋèbed; šelló ŋasáni iššá*) more commonly used amongst traditional Sefardím and Aškenazím.
   d) Information about the varying traditional and modern views on women's inclusion in minyán.
4. Information about the halakhic permissibility and historical precedence for women to be community leaders both in a *lay* sense (like Doña Gracia Nasí in 16th Century Italy, Istanbul and Galilee) and a *rabbinic* one (like *Tanna'ít* Ásənáth Barzani, an important and influential *tanna'ít* and *roš yəšibá* in 16th Century Kurdistan).
5. Selected practices established in modern

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3 Note, *e.g.*, that in the Kiddúš for Roš Haššaná and the first two nights of Sukkót according to Amsterdam 1634, one says אֲשֶׁר בָּחַר בָּנוּ וְרוֹמְמָנוּ וְקִדְּשָׁנוּ בְּמִצְוֹתָיו "*ašèr báḥar bánu vəróməmánu vəkiddəšánu bəmiṣvotáv* ..." (who chose us and elevated us and hallowed us with Your miṣvót), rather than the more widespread formula אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו "*ašèr báḥar bánu mikkol ŋàm vəróməmánu mikkol lašón vəkiddəšánu bəmiṣvotáv* ..." (who chose us from every people and elevated us over every language and hallowed us with Your miṣvót).

4 This is based, amongst other factors, on the grammatical difference between the Hebrew *inclusive* masculine and the English mainly *exclusive* masculine

5 Note especially the view of Nissím ben Rə'ubén Gerondi (the RaN, 14th century Spain) on *kəbód haṣṣibbúr*.

6 Note that a variant *šèŋasáni Yəhudí* can be found in Western Sefardí sources (Amsterdam 1631 f. 2b).

times:

a) Optional mentioning of the four mothers beside the three fathers in the ŋAmidá and in Ha’Él haggadól — a practice with symbolic links to the medráš of God’s voice dividing into seven voices for the unique reception by each human.

b) Adding feminine terms parallel to masculine terms for listing people in selected cases of non-Biblical texts — e.g., *“kól miṣhalót ḥuppót ḥataním <vəkhallót> mimmištēhèm”* (the voices of grooms <and brides> at their wedding feasts).

IV. **LEARNERS’ SIDDÚR:** This book emphasises increasing the knowledge of its user:

1. **Halakhót and minhagím:** A selection of basic halakhót and minhagím is included for instruction and reference.
2. **Historical background material:** References to variants amongst traditions (including, in some cases, Karaite, Ethiopian and Samaritan traditions); to Biblical, Talmudic and Rabbinic texts; and, occasionally, parallel texts from other religions provide background material for seeing the Jewish tradition in a wider perspective.
3. **Pronunciation:** All Hebrew and Aramaic text is fully transliterated throughout the ritual, with the emphasis on correct rendition of:

   a) the distinction between kaméṣ katán (o) and kaméṣ gadól (á);

   b) the distinction between àlef and ŋàyin and between ḥét and khaf;

   c) the distinction between šəvá nàḥ (silent šəvá) and šəvá nàŋ (audible šəvá, usually as a short e-sound),

   d) the stress patterns — for the aid of learners on various levels.
4. **The overall goal** is for the student or reader to achieve *a high level of understanding of their own tradition* as well as *an open and inclusive perspective* of their own tradition with an understanding of their place amongst *generations*, amongst *traditions*, and amongst *cultures* of the richly varied people of Yisra’él and of humanity in general. In short: Know who you are and be a good neighbour!

Interior of the current (1897–) synagogue of the Shearith Israel congregation in Manhattan, New York. The congregation was founded in 1654.

The translations

Ladino

In the course of the 20th Century, the term Ladino has been increasingly used for the Iberian vernacular language of Ottoman and North African Sefardím — a language more appropriately known under its various traditional names like *Spanyol*, *Djudío*, *Djudezmo*, *Judíospanyol* or *Haquitía*. This recent use of the term Ladino is not, however, the traditional meaning of the word.

Traditionally, the term Ladino is reserved for a very precise use: the literal, word-by-word translation of liturgical Hebrew into Spanish words. As such, there are Ladino texts in Castilian, in *Judíospanyol*, etc.

The Ladino translations used in this book are traditional Castilian Ladino ones found in 17th Century Dutch Sefardí prayer books. They follow the Hebrew text very closely, rendering, *e.g.*, the Hebrew *"vəŋal habbàyit haggadól vəhakkadóš šennikrá Šimkhá ŋaláv"* as *"y sobre la casa la grande y la santa, que fue llamado tu nombre sobre ella"* — with a word order which very much goes against native Spanish syntax, but which matches the Hebrew syntax very closely.[7]

As such, the Ladino text is a good way for those who know Spanish to learn some basics about Hebrew syntax (typical word order). Additionally, it is quite easy to quickly compare the Ladino and the Hebrew text, seeing in the Ladino the meaning of the specific Hebrew word/s one does not yet understand. For English-speakers who know no Spanish, the Ladino may still be of help, since many Spanish words are actually cognates (historically related words) of English ones.

Additionally, the Ladino text has been used during the writing of this siddúr as a secondary source for verifying the pronunciation, wording and order of the Jewish ritual of the early modern Western Sefardím. Thus, for instance, transcribed forms like Rebi (רִבִּי), Elhazar (אֶלְעָזָר) and Ros-asana (רֹאשׁ הַשָּׁנָה) tell us a lot about the traditional pronunciation of 17th Century Dutch Sefardím; the absence of a Ladino version of the phrase *tanú rabbanán* shows that this introductory formula was either not used or, at least, not universally used; in the Friday night service, the absence of most elements of the Kabbalàt Šabbát service (including "Ləkhá Dodí") shows that these were not yet considered to be part of the Friday night service amongst 17th Century Dutch Sefardím.

The Ladino texts are given in their original orthography, with the following exceptions:

- Nasalised vowels (ã, õ, etc.) are resolved into vowel + nasal: *nõbre* > *nombre*.
- Long ſ is replaced with regular s: *Iſrael* > *Israel*.
- Double initial capitalisation has been changed to simple capitalisation: *VEe* > *Vee*.

English

The English translations of this siddúr are based on a similar philosophy to that of Ladino. They are written not so much for direct literary and/or artistic use as as *a guide to the Hebrew text*. Thus, the translation is, for the most part, more *literal* than *literary* — even to the point of sometimes using an unusual word order for English in order to represent the structure of the Hebrew text more closely. An example of this can be seen in the translation of Hebrew *"Kolí et-A. ekrá"* as "My voice on A. it called" rather than "My voice called on A.".

Following the Ladino tradition, the word סֶלָה (sèla) is translated as 'always' (Ladino *"siempre"*).

Names of God are not translated, but kept in their transliterated Hebrew forms. The Tetragrammaton

7 Literally translated into English, the passage would read: *"and on the house the big and the holy, which was called Name Yours on it."*

itself is generally given in its pronounced substitution "Adonáy" rather than as spelled in the Hebrew consonant text. Nouns, pronouns and pronominal endings referring to God are generally given a gender-neutral translation. Thus, Hebrew הוּא (Hú), when referring to God, is usually translated as *the One*, *Who* or *God* rather than the conventional (and, in English, limiting) *He*. Also, *Sovereign* rather than *King*; *reign* rather than *kingdom*; and *Parent* rather than *Father*.

In reference to people, gender-inclusive forms are chosen except for cases where the Hebrew text clearly refers to one gender exclusively. Thus, *humankind* rather than *man* or *mankind*; *people* rather than *men*; and *children of Yisra'él* rather than *sons of Yisra'él*.

The Portuguese esnoga in Amsterdam. We see the tēbá (reader's platform) in the foreground and the Hēkhál (ark) in the background. This synagogue, which was inaugurated on in 1675, is considered to be the "mother synagogue" of the Spanish and Portuguese congregations of Western Europe and the Americas. Many other synagogue interiors have been modelled after the Amsterdam esnoga — including the Bevis Marks synagogue in London and Mikvé Israel–Emanuel in Curaçao.

Photo: João tg. License: GFDL (see p. 269). Image URL: http://commons.wikimedia.org/wiki/Image:SPAmster.JPG

Hebrew transliteration

> *"**The One Immutable Law of Transliteration:** No matter what system you adopt, someone will come up to you and say, 'I showed your transliteration to six different people and not one of them could pronounce it correctly. Here's a much better system that I've developed.'"*[8]

Why should one transliterate?

It is often argued that transliterations are of little use and that they merely delay the learners' process of learning the *real* Hebrew. While there can be some truth to that for some people, we should also remember that transliterations may help others in that they make the first steps easier:

Many learners begin their learning process with occasional visits to a synagogue — often without knowing any Hebrew. A transliterated version of the ritual makes the threshold lower for these new learners and actually makes it possible to follow the service from the very first day.

Through transliterations, the new learners get a chance to follow at a relatively high pace already from the beginning. As long as it is combined with slow and methodical study sessions, this speed-reading practice may play an important part in developing a functional reading fluency.

Who are these new learners? There are as many different kinds of new (and old) learners as there are people. But some factors are relatively common: Mixed marriages, assimilated Jews, Jews who simply didn't have the time or interest before.

What should one transliterate?

As with any language of any significant spread in history and geography, there is much variation in how Hebrew is pronounced, and therefore also in what sounds need to be reflected. The most com-

8 Quoted from "The Nostradamus page on the transliteration, transcription or Romanization of Hebrew" — URL: http://www.nostradamus.net/transliteration.htm (accessed on 31 August 2005).

mon transliteration principles in siddurím published in our times is a North-American mix of Israeli-style "Sefardí" and Yiddish-influenced Aškenazí Hebrew. There are, however, other pronunciation systems which may be more appropriate for non-Aškenazí settings, including Western European Sefardí, Moroccan Sefardí, Iraqi Mizraḥí, Témaní and Persian-Jewish. All these pronunciation systems and many other have their characteristic traits which may influence how one chooses to transliterate.

How should one transliterate?

In the narrowest meaning of the term, "transliterate" means simply 'convert into a different writing system symbol by symbol according to a one-to-one-correspondence system'. In this book, we understand it in the more colloquial meaning 'represent the language sounds in a way which as faithfully as possible represents a phonemic realisation of the written symbols'. The latter can be done in IPA (the International Phonetic Alphabet) or similar international linguistic standards or according to the conventions of one particular written language. In the English-speaking world, the choice stands roughly speaking between IPA, the conventional notation system/s of Semitic/Indian philology, a slightly anglicised version of Italian/Spanish/German spelling principles, and a fully anglicised spelling.

Why not just use English spellings?

English orthography is a very complicated system where one letter may represent many different sounds (like the *a* of l*a*te, c*a*t, d*a*nce, f*a*ther, *a*ll, Germ*a*n; or the *c* of *c*ome, flee*c*e). Frequently, the same digraph (conventional pair of letters representing one sound together) is pronounced in different ways in different words (like the *ch* of *ch*in, *Ch*anukka, *Ch*icago, *ch*emistry; the ai of *ai*sle, b*ai*t, f*ai*r, ag*ai*n; or the *ie* of t*ie*, t*ie*r, f*ie*nd, s*ie*sta).

Additionally, each word or word pattern is pronounced differently — some times *very* differently — in various forms of English. Thus, an educated Scottish or Canadian way of pronouncing the *ou* of "ab*ou*t" may sound very much like the southern England RP pronunciation of the *oa* of "a b*oa*t"; and the Chicago pronunciation of *a* in "b*a*d" is very close to the pronunciation of "b*e*d", or even "b*i*d" or "b*a*de", in many other dialects and accents of English; and, conversely, a Lowland Scottish *a* as in "b*a*g" can be very close to a North-Eastern US educated pronunciation *o* in "b*o*g".

Many bilingual siddurím published in the English-speaking world have therefore adopted a more generalised type of transliteration: Instead of trying to make the transliteration look like English, a generalised "non-English" pronunciation of each letter is presumed, and one attempts to match one Hebrew sound to one (or in some cases two) letter(s) on a one-to-one basis. Siddurím that follow this principle include *Sim Shalom* (Conservative) and *Ḥadesh Yameinu* (Aigen 1997). Examples of transliterations:

1. Yisgadal v'yiskadash sh'mei rabbaw.
   B'allmaw dee v'raw chir'usei v'yamlich malchusei, [...]
   (ArtScroll 1994, p. 1050)
2. Yisgaddal v'yiskaddash shmey rabboh
   B'olmoh dee v'roh ḥir-usey, V'yamliḥ malḥusey [...]
   (Boxer 1983, p. 123)
3. Yis-ga-dal v'yis-ka-dash sh'may ra-bo,
   B'ol-mo dee-v'ro ḥir u-say, v'yam-leeḥ mal-ḥu-say, [...]
   (Silverman High Holiday 1960, o. 23)
4. Yit-ga-dal v'yit-ka-dash sh'mei ra-ba,
   b'al-ma di-v'ra chi-ru-tei, v'yam-lich mal-chu-tei
   (J.L. Wagner: *Siddur Ba-eir Hei-teiv*)
5. Yitgadal v'yitkadash sh'mei raba
   b'alma di v'ra khir'utei, v'yamlikh malkhutei [...]
   (Sim Shalom 1985, p. 325)
6. Yitgaddal ve-yitkaddash shemeih rabba,
   be-'alema di vera khir'utei. Ve-yamlikh malkhuteih [...]
   (Aigen 1997, p. 75)
7. Yitgaddál vəyitkaddáš Šəméh rabbá,
   bəŋalmá di bərá khirŋutéh, vəyamlíkh malkhutéh, [...]
   (Siddúr Limmúd)

Rather than providing a transliteration that uses

English spelling conventions and creates frequent ambivalent forms and provides little chance for the student to learn the internal, phonological structure of Hebrew and Aramaic (see example 1), we seek to represent Hebrew in such a way that the transliterations give away information about the inner, phonological structure of Hebrew.

The levels of reading

The transliteration of Hebrew and Aramaic text in this book is mainly based on traditional Western European Sefardí pronunciation.

The transliteration can be used on three levels:

1. **Beginners:** For an absolutely basic pronunciation, *ignore all the diacritics* and read *the main letters* as if they were Spanish or Italian — remembering always to pronounce G as the hard G of English *goat* rather than soft **dj** or ***dzh*** of English *gin*; to pronounce the ŋ (ע, ŋàyin) (like ***ng*** in English *ring*); and to pronounce the KH with a rasping sound as in Scottish *loch* or German *Bach*. (Also remember to start learning the Hebrew alphabet!)
1. **Intermediate:** On the second level, pay more attention to the diacritic marks, taking care to stress the right vowels and to pronounce the š and ḥ sounds correctly. (Take care also to practise reading the original Hebrew texts!)
2. **Advanced** students can use the finer points in the transliteration to learn more about finer vowel shades (ə ~ e; e ~ ē; à ~ á). But for the most part, advanced students should of course be able to rely mainly on the Hebrew original.

The Hebrew Alphabet

The following is an overview of the consonants of Hebrew and Aramaic and how they are represented in the transliteration of this book:

Sound value	*Num. value*	*Name*	*Hebrew Letter*
-, ’	1	àlef	א
b, b	2	bét	ב
g, (ğ)	3	gímel	ג
d	4	dàlet	ד
h, -	5	hé	ה
v; u, o	6	vav	ו
z	7	zàyin	ז
ḥ	8	ḥét	ח
t	9	tét	ט
y; i, ē, e	10	yód	י
k, kh	20	kaf	כ ־ך
l	30	làmed	ל
m	40	mém	מ ־ם
n	50	nun	נ ־ן
s	60	sàmekh	ס
ŋ	70	ŋàyin	ע
p, f	80	pé	פ ־ף
ṣ	90	ṣàdi	צ ־ץ
k (q)	100	kóf	ק
r	200	réš	ר
š, s	300	šin, sin	ש
t	400	tav	ת

Simplified pronunciation for beginners

1. All basic letters are to be pronounced according to the general rules of Italian, Spanish, German, Turkish etc., unless otherwise noted.
2. G is pronounced as in English ***get*** rather than as in English ***gin***.
3. Z is always the voiced *zzz* sound of English *zoom*, and never ***tz*** as in German *Ersatz* or *Zukunft*.
4. Ŋ is pronounced as *ng* in English ***sing***, but take care to avoid pronouncing the *g* separately.
5. Kh is pronounced as the back-of-the-tongue rasping sound of German *Ba**ch*** or Scottish *Lo**ch***.
6. K is pronounced roughly like k.
7. The beginner should practise the Hebrew alphabet and learn to recognise short and common words like אָמֵן and בָּרוּךְ אַתָּה.
8. The advanced beginner should work on properly and promptly recognising some very frequently used phrases in their Hebrew original, such as the short blessing introduction בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם and the frequent addition אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ — as well as central phrases like the opening words of the Šəmàŋ: שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹהֵינוּ ה׳ אֶחָד; the congregational response to Bárəkhú: בָּרוּךְ ה׳ הַמְבֹרָךְ לְעוֹלָם וָעֶד; as well as the congregational response to the Kaddíš: יְהֵי שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

Intermediate pronunciation

The intermediate level of pronunciation should take the student to a generic Western Sefardí pronunciation which will be adequate in most situations for the non-professional.

1. Remember that all syllables with accented vowels (and those only) are stressed.
2. Š is typically pronounced like *sh* in English ***ship***, although the pronunciation *s* as in English *sun* can also be found — especially in older Spanish and Portuguese traditions and in some traditions of Moroccan Sefardím.
3. Ḥ should be pronounced with more force than the regular *h*.
4. Ṣ should be pronounced either as a thin and sharp *s* sound with much tension (older Sefardí way) or as a *ts* sound (typical modern way).
5. The student should learn about the *makáf* (hyphen), and how it changes a *kamés̩* vowel into o in the word כָּל — and how this is often the case in certain words even in sources where the makáf is not included.
6. It is essential to practise regularly reading the texts in their original Hebrew letters at this point, and to recognise and properly render the stressed and unstressed syllables according to their notation.
7. The reading of basic liturgical texts like *Kiddúš*, *Kaddíš dərabbanán*, *Birkàt hammazón* and the core text of *Habdalá*, should be practised.
8. The advanced intermediate student should also work on learning the *taŋamím*, or cantillation marks, for *Torá* (through the full text of the Šəmàŋ) and *Haftará*.
9. Students who are preparing for their *bar miṣvá* should practise their appropriate Torá and Haftará reading. The same is also to be *strongly recommended* for *bat miṣvá* students.
10. It is strongly recommended that those who have completed their bar/bat miṣvá ceremonies keep in touch with the tradition and keep learning. A goal to work towards can be to read for

one *ŋaliyyá* every year.

Advanced pronunciation

The advanced level of pronunciation takes into stronger consideration the more exact variation of accents between communities. Additionally, it focusses on some of the finer points of Hebrew phonology which are represented in the masoretic system but only partially observed in most Jewish communities. For a professional *ḥazzán/ḥazzanít* (cantor), a *bàŋal koré / bàŋalàt koré* (regular Torá reader in the synagogue), a composer of liturgical music, or a linguist with an interest in the historical development of Hebrew, this is important knowledge. The regular *esnogueiro* (synagogue guest) and occasional lay leader — or even rabbis/ḥakhamím working within their own tradition — may not directly need this chapter. It is essential, however, that professional leaders taking over positions as congregational leaders outside their own tradition learn about their new congregation's minhág regarding pronunciation.

Consonants

In careful pronunciation, geminated (double) consonants are to be pronounced as one consonant which transcends the syllable boundary — compare English *shi**pp**ing*, *to**p** **p**riority*.

The transliterated consonants **b**, **d**, **f**, **k**, **l**, **m**, **n**, **p**, **t**, **v**, **y** are normally pronounced as in English.

' may be pronounced as a glottal stop (as in *uh-oh*) in careful pronunciation, but is more typically silent.

B is always pronounced like *b* amongst Spanish and Portuguese Sefardím (Netherlands, Great Britain and the historical communities of Hamburg and Scandinavia) as well as amongst Algerian and Syrian Jews. Most other traditions distinguish between בּ and ב — always pronouncing בּ like B, and ב like either a strong *w* (β), as the Sefardím from Gibraltar do, or as *v*, like most other Sefardím and Aškenazím.

G with a dagéš is always pronounced as the hard *g* in ***g**et* amongst European Sefardím and Aškenazím. Some Mizraḥím pronounce it as a spirantised *dž* as in non-Egyptian Arabic ج.
The G without a dagéš can also be pronounced as a hard *g* (most common), but it can also be pronounced as a lax and spirantised one (in the now-extinct community of Hamburg[9]). In Amsterdam, **ğ** is pronounced like Dutch *g* in *te**g**en* — similar or identical to the **kh** sound described below.

H is pronounced like English *h* in ***h**ouse*, but may also be silent in European Sefardí pronunciation.

Ḥ is most correctly pronounced similarly to English *h* in ***h**ouse*, but with much more emphasis. In Aškenazí and Israeli Hebrew, and also frequently in modern European Sefardí pronunciation, it is usually pronounced like → **kh**.

KH is pronounced as a back-of-the-tongue rasping sound like ch in Yiddish/German/Dutch *na**ch**t*. or Scots *lo**ch***.

ŋ is pronounced like the *ng* sound in *si**ng*** in traditional Western Sefardí pronunciation,[10] as well as in archaic Italiani and traditional Dutch Aškenazí pronunciation. In most Sefardí and Mizraḥí traditions, the typical pronunciation is as a voiced pharyngeal fricative like the Arabic ع. Most Aškenazí and a few Sefardí traditions, as well as mainstream European-style Israeli Hebrew, pronounce it like a glottal stop — if pronouncing it at all.

R should ideally always be pronounced as a rolling or tapping tongue-tip *r* as in most forms of Italian, Arabic or lowland Scots.

S is always pronounced as the regular hard *s* in sing, not as the voiced one in ***is***.

Š is normally pronounced as *sh* in ***sh**ip*, but may be pronounced as Castilian *s* in *tarde**s*** in older Sefardí pronunciation.

Ṣ is pronounced roughly as *ss* in *hi**ss*** (older Sefardí pronunciation) or as ts in *bi**ts*** (Aškenazí and modern Sefardí pronunciation)

T is always pronounced as a normal *t* in most modern forms of Sefardí pronunciation. In some forms of Sefardí and Mizraḥí Hebrew, however, only תּ is pronounced like a regular *t*.

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9 *"Auch gibt es Manches darin, was uns so gut als unbekannt ist. So z.B. die Verschiedenheit des ג mit oder ohne Dagésh, welches letztere, z.B. in Magén Abraham, wie ein erweichtes ch lautet, so daß das Gimel in beiden Formen völlig dem Chaf in seinen beiden Formen entspricht."* ("Der Ritus der portugiesischen Synagoge", p. 158)

10 The ng-like pronunciation of ŋàyin is typical of Western European Sefardí Hebrew (e.g., England, Netherlands, Hamburg) and of older Italian Hebrew. It is also traditionally used amongst Dutch Aškenazím. Historically, as Idelsohn points out, it is known to have been used in SW German: "Joseph Kashmann of Frankfort in his work 'Noheg Katzon Josef', 1718, p. 12ff. says that ע is pronounced like 'ng', similar to the Portuguese pronunciation (cf. Vol. IV) פּ like ו and ג sounded almost like the German palatal 'r'. Furthermore, ב, ג, ד were pronounced like 'p', 'k', 't', influenced by the German folkphonetics, where b, g, d, f are interchanged with p, f, t, and w." (Idelsohn Thesaurus VII, p. vii, footnote 2)

The ת (Tav without a dagéš) is often pronounced like th in bath — notably in Moroccan and Greek Sefardí Hebrew, and also in some forms of Mizraḥí Hebrew. That this or something very much like it was the old pronunciation in pre-expulsion Spain is also attested by the Castilian Spanish word taled (= 'tallét'), pronounced [ta'leθ] in standard Castilian Spanish. (Compare Madrid [mað'riθ].)
The ט (Tét) with or without dagéš can be pronounced like an emphatic *ṭ*, or (rarely) even as a retroflex (thick, Indian style) *ṭ* in some forms of Mizraḥí Hebrew.

V is pronounced like a somewhat lax *v* in most Sefardí and Aškenazí traditions, but is typically pronounced like English *w* in traditions from Arabic-speaking areas.

Z is always pronounced as the voiced sibilant in English *zoom* — but may also be more or less unvoiced in some accents.

The apostrophe

The apostrophe (') is not generally ascribed any specific sound value, but is rather used as a separating symbol between similar consonants that are to be pronounced separately — especially between near-identical consonants (limmàd'ti)[11] and between a consonant and a subsequent h (gob'hé). In addition, the apostrophe is used for marking a potentially pronounced Alef between a consonant and a vowel (yis'ú, ne'dàr).

Vowels

Vowels are pronounced approximately as in Italian or Spanish unless otherwise noted. Vowels with acute accent (á, é) tend to be longer (more drawn out) in careful pronunciation; vowels with grave accent (à, è) tend to be shorter.

11 Many pronounce the šəvá as a šəvá nàŋ (audible šəvá) in such cases: [limmàdəti]. While this is not, strictly speaking, according to the masoretic rules, it is a traditional and fully legitimate pronunciation which needs not be avoided.

Commentary	*Accented, long or short (open or closed syllable)*		*Unaccented, long (open syllable)*		*Unaccented, short (closed syllable)*		*Unaccented, reduced (open or closed syll.)*	
The masoretic opposition between long and short i is not systematically represented by nikkúd (vowel points).	אִ אִי	ì, í	אִי	i	אִ	i		
The é or ē sound is appropriately pronounced as a uniform e sound as in Italian *bene*, rather than the usually diphthongised *ey* sound of English *they*.	אֵ אֵי	é	אֵ אֵי	ē				
	אֶ אֶי	è			אֶ	e	אְ אֱ	ə, ĕ
	אַ	à			אַ	a	אֲ	ă
The general pronunciation of /a:/ as [o] in Aškenazí, Persian and Yemeni Hebrew is a relatively recent local development in each location.[12]	אָ	á	אָ	a				
The short /o/ is almost[13] always unaccented in Sefardí Hebrew. One should take care to pronounce it like a rounded British/Italian /o/ rather than the open, ah-like sound often used in American English.					אָ	o	אֳ	ŏ
Note that the presence of the *ḥolám* (upper dot) always renders the vowel a long /o:/. The long /o:/ should ideally be pronounced like the pure vowel in Italian *Roma* rather than the usually diphthongised *oh* sound of English *Rome*.	אֹ אוֹ	ó	אֹ אוֹ	o				
The masoretic opposition between long and short *u* is not originally represented by nikkúd — the difference between the vowel signs being determined by the presence or absence of a Vav rather than the vowel's phonemic length.	אֻ אוּ	ù, ú	אֻ אוּ	u	אֻ אוּ	u	וּ־	u-[14]

12 Note that /a:/ and /a/ may be pronounced as [o:] and [o] respectively before emphatic consonants in parts of North Africa and the Middle East.

13 Some instances of כָּל־ *kol-* — which contains the short, implicitly unaccented, /o/ — may nevertheless be more stressed than their adjacent syllables on the phonetic surface level under some circumstances.

14 The unique position of the conjunctive prefix *u-* is shown by the following factors:
A) The *u-* does not render the following šəvá audible in the Western Sefardí pronunciation.
B) The *u-* was treated as a reduced syllable in the poetic meter used by Mediaeval Sefardím.

Ḥallá

When making bread, including maṣṣót, from a dough containing mainly one or more of the five species,[15] and weighing about 1.3 kg ~ 3 lb or more, we are obligated to separate the ḥallá — the priestly share — from the dough, accompanied by a bərakhá for this miṣvá.

Take a portion (the volume of at least one olive) of the dough and say the following bərakhá:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְהַפְרִישׁ חַלָּה:

Bendito tu .A.
nuestro Dio rey del mundo
que nos santificò en sus encomendanças,
y nos encomendó
para apartar la Halá.[16]

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
ašèr kiddəšánu bəmiṣvotáv,
vəṣivvánu
ləhafríš ḥallá.

Blessed are You, Adonáy,
our *Elohím*, Sovereign of the universe,
Who hallowed us with Your miṣvót
and commanded us
to set aside the priestly share.

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15 We define the five species as **wheat** (including *emmer / bread wheat*, *spelt / durum wheat* and *einkorn*) and **barley** (including regular, 4- and 6-rowed barley and 2-rowed barley / wild barley), to which we add, as an immediate genetic derivative of wheat, the newly developed hybrid species *tritisecale* (rye-wheat). Whether *rye* is explicitly included is a case of historical doubt, but it is implicitly included in that it is is an immediate relative of wheat and also closely related to barley; in that it looks similar to barley; and in that its flour is glutinous and well-suited for baking. Based on this, it should be clearly be included at least for the sake of obligation of ḥallá, but not as clearly for the pronunciation of the bərakhót. Rashi declared oats to belong to the five species, but judging by both the Bablí, the Yərúšalmí and Maimonides, as well as recent research which has shown that oats is effectively lacking the form of gluten which characterises the five species, *oats are proven beyond reasonable doubt* ***not*** *to fall under the category of the five species*.

(As a logical consequence of this, oats is considered by some Sefardím and a small number of Aškenazím not to fall in the category of ḥaméṣ. Note that if oats are to be used on Pèsaḥ, barley contamination may be an issue if the oats were grown in a district where oats and barley are frequently grown together — meaning that oats for use during Pèsaḥ should only be bought *before* Pèsaḥ, since one is allowed to acquire foods with a *non-intentional* contamination not exceeding 1 in 60 before the holiday starts but not to acquire such an admixture during the holiday.)

16 Thesouro dos Dinim IV, p. 497.

ŋĒrúb

ŋÉrubé ḥaṣērót

A fenced or walled-in area containing several homes may be halakhically combined to one shared area for the purpose of allowing carrying on Šabbát, provided that the fence or wall encircling the area meets the necessary criteria and that the ritual of ŋérubé ḥaṣērót is performed by a gathering of members of separate households within the area every week before Šabbát:

Each[17] owner or tenant from the building, town house, block, or similar entirely or mostly fenced or walled-in area[18] brings some bread or olive oil or wine. Place the thus collectively gathered food in one of the houses or apartments within the fenced or walled area. Then say the following bərakhá:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל מִצְוַת עֵירוּב:

Blessed are You, Adonáy,
our *Elohím*, Sovereign of the universe,
Who hallowed us with Your miṣvót
and commanded us
about the miṣvá of mixing.

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
ašèr kiddəšánu bəmiṣvotáv,
vəṣivvánu
ŋal miṣvàt ŋērúb.

Bendito tu .A.
nuestro Dio Rey del mundo,
que nos santifico en sus encomendanças,
y nos encomendo,
sobre encomendança de Herub.

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17 For the individuals who do not actively participate in the ceremony, directly or through a member of the household, the specific wording of the declaration (*ulkhol Yisra'él haddarím bammədiná zó*) includes them and ensures that they may also carry on Šabbát within the established ŋērúb without thereby breaking the halakhá.

18 Please note that a string or chain is not considered sufficient to constitute a valid border for a ŋērúb according to Sefardí halakhá. The Sefardí ruling is that there must be a wall or fence along more than half of each of the four (or more) sides of the area.

Then say the following declaration:

בְּדֵין עֵירוּבָא יְהֵא שָׁרֵי לַן לְטַלְטוּלֵי וּלְאַפּוּקֵי
וּלְעַיּוֹלֵי מִבַּיִת לְבַיִת. וּמְחָצֵר לְחָצֵר. וּמִבַּיִת לְבוֹר.
וּמִבּוֹר לְבַיִת. וּמֵעִלִית לְתַחְתִּית. וּמִתַּחְתִּית לְעִלִית.
וּמִזָּוִית לְזָוִית. וּמֵרְשׁוּת לִרְשׁוּת. מִשַּׁבָּת זוֹ לְשַׁבָּת
אַחֶרֶת. לָנוּ. וּלְכָל־יִשְׂרָאֵל הַדָּרִים בַּמְּדִינָה זוֹ׃

With this mixing, be it permitted for us
to move, to take out and to carry
from house to house, and from yard to yard,
and from the house to the outside,
and from outside to the house,
and from above to underneath,
and from underneath to above,
and from corner to corner
and from jurisdiction to jurisdiction; —
from this Šabbát until another Šabbát;
for us, and for all of Yisra'él
who live in this district.

Bədén ŋérubá yəhé šaré lan
lətaltolé ul'appoké ulŋayolé
mibbàyit ləbàyit, umḥaṣér ləḥaṣér,
umibbàyit ləbór,
umibbór ləbàyit,
uméŋilít lətaḥtít,
umittaḥtít ləŋilít,
umizzavít ləzavít,
umérəšút liršút,
miššabbàt zó ləšabbàt aḥèret;
lánu, ulkhol-Yisra'él
haddarím bammədiná zó.

***Con este Herub** sea licito a nos,*
para mover, y para sacar, y para meter
de casa a casa, y de cortijo a cortijo,
y de casa a fuera
y de fuera a casa,
y de arriba abaxo,
y de baxo arriba,
y de canto a canto,
y de jurizdicion a jurizdicion
de Sabat este al otro Sabat,
a nos y a todo Israel
los que moran en esta provincia.

Hadlakàt nér (kindling a light)

Ḥanukká:

[Please note that on Friday nights during Ḥanukká, we light the ḥanukkiyyá ***before*** *the Šabbát candles.]*

Lighting the ḥanukkiyyá

For how long should the ḥanukkiyyá remain lit?

In general, the ḥanukkiyyá is required to burn for half an hour. On Friday night, when the ḥanukkiyyá must be lit before the Šabbát candles, one should take care to have enough oil, or long enough candles, for the ḥanukkiyyá to remain lit for half an hour after sunset.

How do we light the ḥanukkiyyá?

There are two main approaches to lighting the ḥanukkiyyá:

The **Sefardí** way is to use a separate match or candle to kindle the regular lights with. We learn in *ŋAl hannissím* that we are not allowed to *hištammėš*, *i.e.*, 'be served by', the Ḥanukká lights. Therefore, **after we have kindled the regular lights, we light a *šammáš***, *i.e.*, a 'servant' — an extra candle to serve as a light source for the work we do, such as singing from a siddúr, unwrapping presents, etc.

The main **Aškenazí** way is to think of the šammáš as serving the purpose of lighting the other candles. Most Aškenazím therefore **light the šammáš first**, while holding it in their hands, and use it as the source of fire to kindle the other lights with. When this is done, the šammáš is put in its place.

16th century ḥanukkiyyá, possibly from England.
(Source: Jewish Encyclopedia)

The following diagram shows the Sefardí order of lighting the ḥanukkiyyá. The Aškenazí order is the same, with the exception of the šammáš being lit first and put in its place last.

Diagram over the position of lights and order of lighting for each of the eight nights of Ḥanukká,
as seen from the perspective of the person lighting the ḥanukkiyyá

									šammáš
1st night	—	—	—	—	—	—	—	1	(last)
2nd night	—	—	—	—	—	—	1	2	(last)
3rd night	—	—	—	—	—	1	2	3	(last)
4th night	—	—	—	—	1	2	3	4	(last)
5th night	—	—	—	1	2	3	4	5	(last)
6th night	—	—	1	2	3	4	5	6	(last)
7th night	—	1	2	3	4	5	6	7	(last)
8th night	1	2	3	4	5	6	7	8	(last)

Place the wicks/candles in their place according to the diagram above, including the šammáš in its place.
Have a separate candle or a long matchstick ready for the lighting of the candles.

***Before lighting the ḥanukkiyyá, say the following two bərakhót** (on the first night: three bərakhót):*

1: Ləhadlík nér

בָּרוּךְ אַתָּה יי.	Barúkh attá Adonáy,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.	Elohénu mèlekh háŋolám,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.	ašèr kiddəšánu bəmiṣvotáv,
וְצִוָּנוּ לְהַדְלִיק נֵר	veṣivvánu ləhadlík nér
(שֶׁל)[19] חֲנוּכָּה:	(šel) ḥanukká.

Blessed are You, Adonáy, our *Elohím*, Sovereign of the universe,
Who hallowed us with Your miṣvót
and commanded us to kindle a light (for) Ḥanukká.

Bendito tu .A. nuestro Dio Rey del mundo,
que nos santificó en sus encomendanças,
y nos encomendó para hazer encendér candela de Hanucah.

19 **Sefardím** of the Netherlands, Curaçao, British Isles, Germany/Scandinavia and **Aškenazím**: say *ləhadlík nér šel Ḥanukká.* **Sefardím and Mizraḥím** of Morocco, Egypt; Syria, Iraq: Omit *šel*, and say only *ləhadlík nér Ḥanukká*.

2: Šèŋasá nissím

בָּרוּךְ אַתָּה יי.	Barúkh attá Adonáy,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.	Elohénu mèlekh háŋolám,
שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ.	šèŋasá nissím là'aboténu,
בַּיָּמִים הָהֵם.	bayyamím hahém,
בַּזְּמַן הַזֶּה:	bazzəmàn hazzè.

Blessed are You, Adonáy, our *Elohím*, Sovereign of the universe,
Who made miracles for our ancestors
in those days, at this season.

Bendito tu .A. nuestro Dio Rey del mundo,
que hizo milagros a nuestros padres,
en los dias estos, en el tiempo el este.

On the first night only,[20] *say*

3: Šehèḥeyánu

בָּרוּךְ אַתָּה יי.	Barúkh attá Adonáy,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.	Elohénu mèlekh háŋolám,
שֶׁהֶחֱיָינוּ וְקִיְּימָנוּ	šehèḥeyánu vəkiyyəmánu
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:	vəhigginjánu lazzəmàn hazzè.

Blessed are You, Adonáy, our *Elohím*, Sovereign of the universe,
Who gave us life and sustained us and brought us to this season.

Bendito tu .A. nuestro Dio Rey del mundo,
que nos abiviguo, y nos sostuvo y nos allego al tiempo este.

Then start lighting the wicks or candles, starting with the leftmost one, and lighting the šammáš last.

20 **Šehèḥeyánu on the first night:** This normally applies to the first night of Ḥanukká. But if, for whichever reason, you were not able to kindle lights on the first night/s of Ḥanukká, you should say Šehèḥeyánu on the first night that you actually kindle the lights — whether this be on the second night or on any later night of Ḥanukká.

Hannērót hallálu

While lighting the rest of the candles (or, in some families, after having lit all the candles), all sing Hannērót hallálu:

הַנֵּרוֹת הַלָּלוּ אָנוּ מַדְלִיקִין.	Hannērót hallálu ánu madlikín
עַל הַנִּסִּים וְעַל הַפּוּרְקָן	ŋal hannissím vəŋal happurkán,
וְעַל הַגְּבוּרוֹת	vəŋal haggəburót,
וְעַל הַתְּשׁוּעוֹת	vəŋal hattəšuŋót,
וְעַל הַנִּפְלָאוֹת	vəŋal hannifla’ót,
וְעַל הַנֶּחָמוֹת.	vəŋal hannèḥamót,
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ.	šeŋasíta là’aboténu
בַּיָּמִים הָהֵם.	bayyamím hahém,
בַּזְּמַן הַזֶּה.	bazzəmàn hazzè,
עַל יְדֵי כֹּהֲנֶיךָ	ŋal yedé kóhanèkha hakkə-
הַקְּדוֹשִׁים.	doším.

These candles we light for the signs, and for the redemption, and for the great acts, and for the salvations, and for the wonders, and for the consolations which You made for our ancestors, in those days, at this season, by the hands of Your holy kóhaním.

***Las candelas estas nos encendientes** por las señales, y por la redemcion, por las barraganias, y por las salvaciones, y por las maravillas, y por las conortes que heziste á nuestros padres en los dias essos, en el tiempo este, por manos de tus sacerdotes los santos,*

וְכָל־שְׁמוֹנַת יְמֵי חֲנוּכָּה.	Vəkhol-šəmonàt yəmé ḥanukká
הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ הֵן.	hannērót hallálu kódeš hén,
וְאֵין לָנוּ רְשׁוּת	və’én lánu rəšút
לְהִשְׁתַּמֵּשׁ בָּהֵן.	ləhištammés bahén,
אֶלָּא לִרְאוֹתָן בִּלְבַד.	ellá lir’otán bilbàd,
כְּדֵי לְהוֹדוֹת לִשְׁמֶךָ	kədé ləhodót lišmèkha,
עַל נִסֶּךָ וְעַל יְשׁוּעָתֶךָ	ŋal nissèkha, vəŋal yəšúŋatèkha
וְעַל נִפְלְאוֹתֶךָ׃	vəŋal niflə’otèkha.

And all eight days of Ḥanukká, these lights they are holy, and we are not allowed to be served by them, except for to watch them only, to give thanks to Your Name for Your signs and for Your salvation, and for Your wonders.

y todos ocho dias de Hanucah, las candelas estas santidad ellas, y no á nos licencia para servirse con ellas, salvo para verlas solamente, para loar á tu nombre, por tus señales, y por tu salvacion, y por tus maravillas.

Mizmór šír-Ḥanukkàt habbàyit ləDavíd

The usual minhág of the Sefardím today is to sing Psalm 30:[21]

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד׃

אֲרוֹמִמְךָ יְהוה כִּי דִלִּיתָנִי   וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי׃
יְהוָה אֱלֹהָי   שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי׃
יְהוה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי   חִיִּיתַנִי מִיָּרְדִי־בוֹר׃

A psalm, a song for the inauguration of the House by Davíd.

I will exalt You, Adonáy, for You did lift me;
and you let them not rejoice, my foes, over me.
Adonáy, my *Elohím*; I cried to You and You healed me.
Adonáy, You lifted from the grave my soul;
You kept me alive [and] from descending in the pit.

Mizmór šír ḥanukkàt habbàyit ləDavíd:

Arómimkhá Adonáy kí dillitáni;
vəló-simmàḥta óyəbày lí.
Adonáy Eloháy; šivvàŋti ēlèkha vattirpa’éni.
Adonáy hèŋelíta min-šə’ól nafší;
Ḥiyyitàni miyyárədí-bór.

זַמְּרוּ לַיהוָה חֲסִידָיו   וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ׃
כִּי רֶגַע | בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ   בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה׃
וַאֲנִי אָמַרְתִּי בְשַׁלְוִי   בַּל־אֶמּוֹט לְעוֹלָם׃
יְהוה בִּרְצוֹנְךָ הֶעֱמַדְתָּה   לְהַרְרִי עֹז
הִסְתַּרְתָּ פָנֶיךָ הָיִיתִי נִבְהָל׃

Sing to Adonáy, God’s pious ones,
and thank to the remembrance of God’s holiness.
For like a moment is God’s anger; [but like] life is God’s favour:
An evening may last the wailing, but in the morning there is gladness.
And I said in my prosperity: “Not shall I be moved forever!”
Adonáy! in divine favour let You stand my mountain in strength;
[then] You hid Your Face — [and] I was troubled!

Zamməru làAdonáy ḥasidáv;
vəhodú ləzékher kodšó.
Kí règaŋ bə’appó — ḥayyím birṣonó,
baŋèreb yalín bèkhi, vəlabbóker rinná.
Và’aní amàrti bəšalví: «Bal-emót ləŋolám!»
Adonáy birṣónəkhá hèŋemàd’ta làhar’rí ŋóz,
histàrta fanèkha hayíti nib’hál.

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21 This custom is not reflected in the books printed in Amsterdam in the 17th century.

אֵלֶ֣יךָ יהוָ֣ה אֶקְרָ֑א   וְאֶל־אֲ֝דֹנָ֗י אֶתְחַנָּֽן׃
מַה־בֶּ֥צַע בְּדָמִי֮   בְּרִדְתִּ֪י אֶ֫ל שָׁ֥חַת
הֲיוֹדְךָ֥ עָפָ֑ר   הֲיַגִּ֥יד אֲמִתֶּֽךָ׃

שְׁמַע־יהוָ֥ה וְחָנֵּ֑נִי   יְ֝הוָ֗ה הֱיֵֽה ׀ עֹזֵ֥ר לִֽי׃
הָפַ֣כְתָּ מִסְפְּדִי֮ לְמָח֪וֹל לִ֫י   פִּתַּ֥חְתָּ שַׂקִּ֑י וַתְּאַזְּרֵ֥נִי שִׂמְחָֽה׃
לְמַ֤עַן יְזַמֶּרְךָ֣ כָ֭בוֹד וְלֹ֣א יִדֹּ֑ם   יְהוָ֥ה אֱ֝לֹהַ֗י לְעוֹלָ֥ם אוֹדֶֽךָּ׃

To You, Adonáy, I cried;
and to Adonáy I begged for grace.
What profit is there in my blood when I go in the grave?
Does *dust* praise You? Does [it] tell of Your truth?

Hear, Adonáy, and have mercy on me! Adonáy! Be a helper to me!
You turned my mourning into dance for me,
you took off my sackcloth, and girded me with joy; —
so that my glory may sing to You and not be silent.
Adonáy, my *Elohím*: forever I thank You!

Ēlèkha, Adonáy, ekrá;
və'el-Adonáy et'ḥannán.
Ma-bbèṣaŋ bədamí bərid'tí èl šáḥat?
hayódəkhá ŋafár? hayaggíd amittèkha?

Šəmàŋ-Adonáy vəḥonnéni! Adonáy heyé ŋozér li!
Hafàkhta mispədí ləmaḥól lí
pittàḥta sakkí; vattə'azzəréni simḥá.
Ləmàŋan yəzammerkhá khabód vəló yiddóm;
Adonáy Elohày: ləŋolám odèkka!

Maŋóz ṣúr

Aškenazím, and in recent generations also some Sefardím (mainly Syrian Sefardím and some Spanish and Portuguese Jews), sing the Mediaeval Aškenazí hymn Maŋóz ṣúr after lighting the Ḥanukká lights:

מָעוֹז צוּר יְשׁוּעָתִי   לְךָ נָאֶה לְשַׁבֵּחַ
תִּכּוֹן בֵּית תְּפִלָּתִי   וְשָׁם תּוֹדָה נְזַבֵּחַ
לְעֵת תָּכִין מַטְבֵּחַ   מִצָּר הַמְנַבֵּחַ
אָז אֶגְמוֹר . בְּשִׁיר מִזְמוֹר   חֲנֻכַּת הַמִּזְבֵּחַ׃

רָעוֹת שָׂבְעָה נַפְשִׁי   בְּיָגוֹן כֹּחִי כָלָה
חַיַּי מֵרְרוּ בְקוֹשִׁי   בְּשִׁעְבּוּד מַלְכוּת עֶגְלָה
וּבְיָדוֹ הַגְּדוֹלָה   הוֹצִיא אֶת־הַסְּגֻלָּה
חֵיל פַּרְעֹה . וְכָל־זַרְעוֹ   יָרְדוּ כְּאֶבֶן מְצוּלָה׃

דְּבִיר קָדְשׁוֹ הֱבִיאַנִי וְגַם שָׁם לֹא שָׁקַטְתִּי
וּבָא נוֹגֵשׂ וְהִגְלַנִי כִּי זָרִים עָבַדְתִּי
וְיֵין רַעַל מָסַכְתִּי כִּמְעַט שֶׁעָבַרְתִּי
קֵץ בָּבֶל . זְרֻבָּבֶל לְקֵץ שִׁבְעִים נוֹשַׁעְתִּי:

כְּרוֹת קוֹמַת בְּרוֹשׁ בִּקֵּשׁ אֲגָגִי בֶּן־הַמְּדָתָא
וְנִהְיָתָה לוֹ לְמוֹקֵשׁ וְגַאֲוָתוֹ נִשְׁבָּתָה
רֹאשׁ יְמִינִי נִשֵּׂאתָ וְאוֹיֵב שְׁמוֹ מָחִיתָ
רוֹב בָּנָיו . וְקִנְיָנָיו עַל הָעֵץ תָּלִיתָ:

יְוָנִים נִקְבְּצוּ עָלַי אֲזַי בִּימֵי חַשְׁמַנִּים
וּפָרְצוּ חוֹמוֹת מִגְדָּלַי וְטִמְּאוּ כָּל־הַשְּׁמָנִים
וּמִנּוֹתַר קַנְקַנִּים נַעֲשָׂה נֵס לְשׁוֹשַׁנִּים
בְּנֵי בִינָה . יְמֵי שְׁמוֹנָה קָבְעוּ שִׁיר וּרְנָנִים:

1) Fortress! Rock of my salvation! You is it good to prise; set up the house of my prayer, and there with praise I shall thank You. By the time of Your setting up the offering of the blasphemous adversary, then shall I complete, by singing psalms, the inauguration of the altar.

Maŋóz ṣúr yəšúŋatí, ləkhá na'è ləšabbéaḥ;
tikkón bét təfillatí, vəšám todá nəzabbéaḥ;
ləŋét takhín matbéaḥ, miṣṣár hammənabbéaḥ;
áz egmór,
bəšír mizmór, ḥanukkàt hammizbéaḥ.

2) Evil sated my soul, by sorrows my force wore out; my life they embittered with harshness in serfdom of the heifer's reign [*i.e.*, Egypt]; and with Your Great Hand You lead out Your treasure; *Parŋó*'s forces, and all his seed sank as a stone in the deep.

Raŋót sábəŋá nafší, bəyagón koḥí khalá;
ḥayyày mérarú bekúši, bəšiŋbúd malkhút ŋeglá;
ubyadó haggədolá, hoṣí et-hassəgullá;
ḥél Parŋó,
vəkhol-zarŋó, yárədú kə'èben məṣulá.

3) To Your holy shrine You took me, but even there I had no peace; and came the oppressor and annexed me, for strange gods I served. And the poison I drank, almost to my passing; Babél ended — *Zerubbabél* by the end of the seventy [years] saved me.

Dəbír kodšó hebi'àni, vəgàm šám ló šakàt'ti;
ubá nogés vəhiglàni, kí zarím ŋabàd'ti;
vəyén ràŋal masàkhti, kimŋàt šèŋabàrti;
kéṣ Babèl,
Zərubbabél, ləkéṣ šibŋím nošáŋti.

4) To cut down the tall cypress [*i.e.*, *Mordekhài*] he tried, the *Agagite* [*i.e.*, Hamán], son of *Hammedáta*; and it became for himself a trap, and his pride did end. The Benjaminite's head You lifted, and the enemy's name You erased; his many sons, and his property, on the tree were hanged.

Kərót komàt bəróš bikkéš, agagí ben-hammədáta;
vənih'yáta llo ləmokéš, vəgà'avató nišbáta;
róš yəminí nisséta, və'oyéb šəmó maḥíta;
rób banáv,
vəkinyanáv, ŋal ha'éṣ talíta.

5) The Greeks gathered against me, then, in the days of the *Hašmúna'ím*; they broke down the walls of my towers; and polluted all the oil; but from one of the remaining flasks, a sign was done for the lilies [*i.e.*, the loved ones]; the children of understanding, the eight days appointed for song and rejoices.

Yəvaním nikbəṣú ŋalày, azày bimé ḥašmanním;
ufárəṣú ḥomót migdalày, vətimmə'ú kol-haššəmaním;
uminnotàr kankanním, nàŋasá nés ləšošanním;
Bəné biná,
yəmé šəmoná kábəŋú šír ur'naním.

Šabbát

In every Jewish household[22] it is a miṣvá to kindle a light with a bərakhá in honour of the Šabbát before sundown on Friday night. Use two or more wicks or candles. *The candles must be lit before sunset.*[23] Note that the Šabbát candles should be allowed to burn down by themselves, and must not be extinguished except when it is necessary because of physical or spiritual danger or for the care of sick people.[24] If Šabbát and Kippúr or yom tób coincide, say the appropriate bərakhá (Kippúr: p. 39; yom tób: p. 40) with the appropriate addition for Šabbát. (Note, however, that the prayers for festival evenings are not included in this volume.) For minor holidays (*e.g.*, Ḥanukká) and for ḥól hammoŋéd, say the normal bərakhá for Šabbát.

On Friday nights during Ḥanukká, *we light the ḥanukkiyyá* ***before*** *the Šabbát candles*, taking care to complete both before sundown.

The bərakhá over kindling lights for Šabbát has no direct Talmudic source. The oldest known source for the specific bərakhá *ləhadlík nér šel šabbát* is the Siddúr of ŋAmrám Ga'ón (Babylonia, 800s CE).[25]

Immediately before[26] lighting the candles, say the following bərakhá:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

Blessed are You ADONÁY,
our *Elohím*, Sovereign of the universe,
Who hallowed us with Your miṣvót
and commanded us
to kindle a light for Šabbát.

Barúkh attá ADONÁY,
Elohénu mèlekh háŋolám,
ašèr kiddəšánu bəmiṣvotáv,
vəṣivvánu
ləhadlík nér šel šabbát.

Bendito tu .A.
nuestro Dio Rey del mundo,
que nos santificó em sus encomendanças,
y nos encomendó
para acender candela de Sabat.[27]

Then light the candles.

22 **Exceptions**: Israelite groups that do not kindle lights with a bərakhá before Šabbát are: *Kara'ím* (a Jewish sect that do not accept the authority of the Talmúd) and Samaritans (a remnant people of the tribes of the northern kingdom of Yisra'él).
23 **Customs**: at least 10 minutes before sundown (London 1965); 18 min. before sundown (most widespread custom); other customs include 30 min. and 40 min. before sundown.
24 *Mišná*, *Šabbát* 2:5.
25 Birnbaum 1949, p. 221.
26 **Sefardí/Aškenazí difference**: *Sefardí and Italiani halakhá* is to say the bərakhá first and kindle the lights afterwards, in accordance with the *Šulḥàn 'Arúkh, 'Óraḥ ḥayyím* 263:5. *Aškenazím* generally follow the ruling of the *Rema*, which calls for the lights to be kindled before the bərakhá, and the bərakhá to be said with closed eyes.
27 *Thesouro dos Dinim* III, p. 234.

Kippúr

Kippúr, also known as the Day of Atonement, is the holiest day of the year, and all rules of Šabbát regarding work, transportation and use of fire apply to their full extent. The lights for Kippúr *must be lit before sundown.* On Kippúr, every Jew above the age of bar/bat miṣvá who is medically capable is obliged to fast throughout the day, from sundown on the eve of Kippúr to nightfall by the end of Kippúr. Those whose health does not permit to fast fully (whether by their doctor's orders or by their own best judgement) are obliged by Halakhá to say the customary bərakhót before and after eating or drinking. Other customs Other halakhót of Kippúr include not wearing leather belts or leather shoes, and also abstaining from other activities that give physical enjoyment. A very common minhág is to wear white clothes. Many Aškenazím have the custom to wear a *kittel* (a long, white shirt or light frock).

Immediately before[28] lighting the candles, say the following two bərakhót:

***1: Hadlakàt nér** (add the words in brackets on Friday only):*

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ
לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְ־)שֶׁל יוֹם הַכִּפּוּרִים:

Blessed are You, Adonáy,
our *Elohím*, sovereign of the universe,
Who hallowed us through Your miṣvót
and commanded us
to kindle a light
(for Šabbát and)
for the day of atonements.

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
ašèr kiddəšánu bəmiṣvotáv,
vəṣivvánu
ləhadlík nér
(šel šabbát və-)
šel yóm hakippurím.

Bendito tu .A.
nuestro Dio Rey del mundo,
que nos santificó em sus encomendanças,
y nos encomendó
para acender candela
(de Sabat y)
de dia de Chipur.[29]

2: Šehèḥəyánu:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Blessed are You, Adonáy,
our *Elohím*, sovereign of the universe,
Who gave us life and sustained us
and brought us to this season.

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
šehèḥeyánu vəkiyyəmánu
vəhigginánu lazzəmàn hazzè.

Bendito tu .A.
nuestro Dio rey del mundo,
que nos abiviguo, y nos sostuvo
y nos allego al tiempo este.

Then light the candles.

28 Those who follow the Aškenazí minhág to kindle the lights before saying the bərakhá on Šabbát (see footnote 167 on page 116) should also do this on Kippúr.
29 Ladino based on *Thesouro dos Dinim* III, p. 234.

Yom tób

Just as on Šabbát and on Kippúr, we light minimum two candles for the honour of yom tób.

On which occasions should the candles be lit? ***In the Diaspora:*** 1st, 2nd, 7th and 8th nights of Pèsaḥ; 1st and 2nd night of Šábuŋót; 1st and 2nd night of Roš Haššaná; 1st and 2nd nights of Sukkót; Šəminí ŋAṣèret, and Simḥàt Torá. ***In Israel:*** 1st and 7th nights of Pèsaḥ; 1st night of Šábuŋót; 1st and 2nd nights of Roš Haššaná; 1st night of Sukkót; and Šəminí ŋAṣèret = Simḥàt Torá.

When should the candles be lit? On Friday night, always light before sunset because of Šabbát. On Saturday night, always light after nightfall, because of Šabbát. On the first night of yom tób, except for on Saturday night, the candles should preferably be lit before sunset. On the second night of yom tób, the candles should preferably be lit after nightfall.

Immediately before[30] lighting the candles, say the following two bərakhót:

1: Hadlakàt nér *(add the words in brackets on Friday only):*

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ
לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְ־)שֶׁל יוֹם טוֹב:

Blessed are You, Adonáy,
our *Elohím*, sovereign of the universe,
Who hallowed us through Your miṣvót
and commanded us to kindle a light
(for Šabbát and) for the holiday.

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
ašèr kiddəšánu bəmiṣvotáv,
vəṣivvánu ləhadlík nér
(šel šabbát və-)šel yóm tób.

Bendito tu .A.
nuestro Dio Rey del mundo,
que nos santificó em sus encomendanças,
y nos encomendó para acender candela
(de Sabat y) de dia bueno.[31]

2: Šehèḥeyánu *(is not said on the last nights of Pèsaḥ):*

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
שֶׁהֶחֱיָינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Blessed are You, Adonáy,
our *Elohím*, sovereign of the universe,
Who gave us life and sustained us
and brought us to this season.

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
šehèḥeyánu vəkiyyəmánu
vəhigginánu lazzəmàn hazzè.

Bendito tu .A.
nuestro Dio rey del mundo,
que nos abiviguo, y nos sostuvo
y nos allego al tiempo este.

Then light the candles.

30 Sefardím generally say the bərakhá before kindling the lights both on Šabbát and yom tób. For Aškenazím, the prevalent minhág is to light the candles before saying the bərakhá on Šabbát (see footnote 167 on page 116). Although this is not considered necessary on yom ṭób when it does not fall on Friday night, it is a widespread custom amongst Aškenazím to light the candles before the bərakhá also on yom ṭób in general.

31 Ladino based on *Thesouro dos Dinim* III, p. 234.

Entering the synagogue

Removing your shoes or not?

Removing shoes?

The Biblical custom of removing one's shoes[32] before entering a site of prayer is confirmed for the Temple in the Mišná,[33] and we see from the Yərúšalmí that this was the custom also for synagogues in Èreṣ Yisra'él.[34] Jewish groups who have as their minhág to remove one's shoes before entering the synagogue include some North African Sefardím (e.g., Djerba), some Témaním,[35] some Indian Jews (Bené Israel, Cochin), Ethiopian Jews (Beta Esrael) and all Kara'ím and Samaritans.

The Algerian R. *Šəlomó b. Šimɣón b. Ṣemaḥ Durán* (d. 1467)[36] wrote in a təšubá[37] to a dayyán[38] in Bejaia in Eastern Algeria that the appropriate custom depends on the local custom of the general community where one lives. Thus, he writes, *"in countries where care is taken [not] to enter the home in shoes, ... it is unfitting to sully the house of our Lord..."*[39]

Not removing shoes?

The custom recorded in the Talmúd Bablí is that it is permitted to keep one's shoes on in the synagogue.[40] The permissibility of wearing shoes in the synagogue is confirmed by Maimonides,[41] and even mentioned as required for prayer.[42] In Aškenazí synagogues, as well as in most Sefardí ones, the predominant traditional/Orthodox view is that shoes are not only permitted, but also *required* for reasons of honour.

Covering your head?

Men **Kippá:** It is the minhág in most traditional Jewish communities that men, regardless of age and religion cover the head before entering the sanctuary of the synagogue as a sign of respect.

Hat: Whereas a kippá is considered to be sufficient head-covering in most synagogues, Spanish and Portuguese synagogues will often require that all who have a *ɣaliyyá* or other public miṣvá wear a hat.

Three-cornered hat: In earlier times, it was the custom of Spanish and Portuguese synagogues to wear three-cornered hats. This custom (together with the custom of wearing frocks, breeches and white stockings) survived in the Hamburg area until the last community's destruction by hand of the Nazis in 1940.

Top hat: In the Spanish and Portuguese congregations of the Netherlands, England, Curaçao and Israel, it is the custom to wear high hats — particularly on yom tób and special occasions.

No head cover: In classical German and American-Aškenazí Reform synagogues, men were often forbidden to wear any head-covering in the synagogue. This practice is more or less obsolete now.

Women In many **Sefardí** (including Spanish and Portuguese) and **Mizraḥí** communities, married as well as unmarried women traditionally cover their head during prayer, as a sign of respect.[43] In many **Aškenazí non-Orthodox** synagogues (especially Reconstructionist and Reform, but also to some extent Conservative), women typically wear kippót or doilies for services.

In other traditional and Orthodox communities, it is common that only married women cover their heads.

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32 *Šəmót* (*Exodus*) 3:2; *Yəhošúaɣ* (*Joshua*) 5:15.
33 Mišná, *Bərakhót* 9:5.
34 Talmúd Yərúšalmí, *Babá məṣiɣá* 2:9.
35 Prof. Eliezer Bashan: "Barefoot in the Synagogue". Accessed on http://www.biu.ac.il/JH/Parasha/eng/shemot/bas.html on 29 July 2004.
36 Also known as the *Rašbaṣ*.
37 A təšubá (תְּשׁוּבָה) — a rabbi's official answer to a religious question.
38 A dayyán (דַּיָּן) a qualified and appointed rabbinical judge.
39 Quoted from Prof. Eliezer Bashan: "Barefoot in the Synagogue" (see footnote 32).
40 Talmúd Bablí, *Bərakhót* 63a (Rabbá).
41 Maimonides: Mišné Torá, *Hilkhót təhillá* 11:10.
42 Maimonides: Mišné Torá, *Hilkhót təhillá* 5.

Entering the sanctuary

The Hēkhál in the 1858–1935 Esnoga of the Portuguese Jewish congregation in Hamburg, Germany. The Hamburg community was established already in the early 1600s and was the main Sefardí community of Northern Germany and Scandinavia until the Nazi destruction in 1940.

Upon entering the sanctuary of the synagogue, it is customary to bow towards the Hēkhál (ark) and say:

וַֽאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ
אֶשְׁתַּֽחֲוֶה אֶל־הֵֽיכַל־קָדְשְׁךָ בְּיִרְאָתֶֽךָ׃[44]

As for me — in Your plentiful mercy do I come to Your house;
I will bow
to the Temple of Your holiness in awe of You.

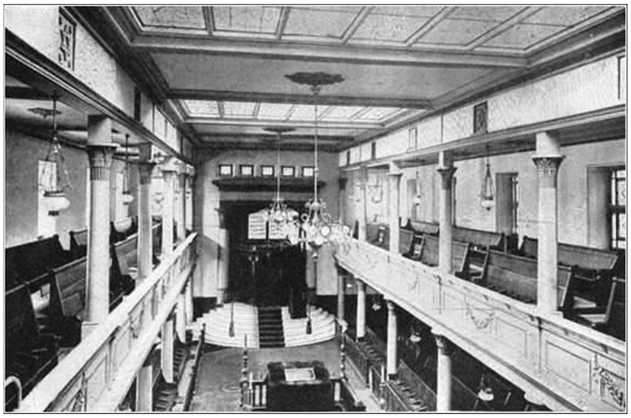
Và'aní bəròb ḥasdəkhá abó bētèkha;
eštàḥavè
el-hékhal-kodšəkhá bəyir'atèkha.

43 Modern proponents of this view include the former Sefardí Chief Rabbi of Israel 'Ovadia Yosef.
44 *Təhillím* (*Psalms*) 5:8.

Minḥá ləḥól
(Afternoon prayer for weekdays)

There are two main views on the origin of the Minḥá service.

The first view is that the Minḥá, or afternoon, service was established by Yiṣ'ḥák, the second of the three abót (patriarchs). This view is based on *Bərēšít (Genesis)* 24:63: וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב *Vayyēṣé Yiṣ'ḥák lasúaḥ bassadè lifnót ŋáreb* 'And went Yiṣ'ḥák out to meditate in the field before the evening'. Rashi and Sforno[45] take *lasúaḥ* to mean 'to pray'.[46]



Interior of the former Spanish and Portuguese synagogue on Stanley Street in Montreal (Quebec, Canada). The Spanish and Portuguese congregation in Montreal, Shearith Israel (not to be mixed up its namesake in New York), was formally established in 1768 CE. The synagogue seen in this picture was in use from 1890 until the current synagogue was inaugurated in 1947.

The second view is that Minḥá symbolises the *Tamíd* offering in the *Bét hammikdáš* (Temple in Jerusalem) (Talmúd Bablí, *Bərakhót* 26a–b) and that this service was instituted by the *Anšé Kənèset Gədolá* ('the men of the Great Assembly'). Accordingly, one reads Minḥá between ½ proportional hour after ḥaṣót hayyóm (astronomical noon) and šəkiŋàt hàḥammá (sundown).

In the Sefardí and Italiani traditions, one reads *Korbanót* (offerings). The 17th Century Amsterdam texts[47] do not include the passage on Kətóret (incense) in the Korbanót section of Minḥá. Main elements of Minḥá found in all traditions are *Ašré* and the *ŋAmidá*. The Šəmàŋ is specifically linked to evening and morning, and it is therefore not read during Minḥá. The **Kara'ím** do not read Minḥá.

A third view from more recent times is the view of Rebbí Lēví Yiṣ'ḥák of Berditchev, who held that the name Minḥá is to be understood simply as 'gift' (one of the meanings of the Hebrew word *minḥá*), and that the Minḥá service is to be viewed as a voluntary gift from us to God rather than as an obligation.

Should one wear a tallét?

The usual minhág is that every person who performs a specific public duty (such as leading the service; or, on Šabbát and fast days: opening the Hēkhál (Ark), lifting the *séfer* (Torá scroll), reading the Torá, having a ŋaliyyá, etc.) wears a tallét. In some communities, all congregants who would otherwise wear a tallét, wear it for the Šabbát (Saturday afternoon) Minḥá.

Separate service or joint with ŋArbít?

Customs vary as of whether one reads Minḥá and ŋArbít at separate times or in immediate succession. The main tendency has been that Aškenazím have had a combined *Minche-Mairev* (*i.e.*, Minḥá–ŋArbít) service, whereas Sefardím in many cases have treated these as separate events. In our busy days, it has become increasingly common for Sefardím to have a combined Minḥá–ŋArbít service on weekdays, but the Minḥá on Šabbát is still commonly held as a separate, mid-afternoon service.

45 ŋObadyá ben Yaŋakób Sforno, born c. 1475 at Cesena in Italy; died 1550 CE in Bologna.

46 The main alternative opinion is held by Ibn ŋEzrá and the Rashbam, who hold that the word lasúaḥ is related to síaḥ 'tree, shrub' and that the meaning is either 'to walk amongst the trees' (Ibn ŋEzrá) or 'to plant trees" (Rashbam).

47 Amsterdam 1631 (Hebrew, fast-days); Amsterdam 1636 (Ladino, weekday prayers).

Sefardím *and* ***Italianim*** [48] *begin Minḥá here. Most* ***Aškenazím*** *begin with Ašré on page 53.*

Psalm 84

לַֽמְנַצֵּ֥חַ עַֽל־הַגִּתִּ֑ית   לִבְנֵי־קֹ֥רַח מִזְמֽוֹר׃

מַה־יְּדִיד֥וֹת מִ֝שְׁכְּנוֹתֶ֗יךָ   יְהוָ֥ה צְבָאֽוֹת׃

נִכְסְפָ֨ה וְגַם־כָּלְתָ֤ה ׀ נַפְשִׁ֗י
לְחַצְר֫וֹת יְהוָ֥ה לִבִּ֥י וּבְשָׂרִ֑י   יְ֝רַנְּנ֗וּ אֶ֣ל־אֵ֣ל חָֽי׃
גַּם־צִפּ֨וֹר ׀ מָ֪צְאָה בַ֡יִת וּדְר֤וֹר ׀ קֵ֥ן לָהּ֮   אֲשֶׁר־שָׁ֪תָה אֶפְרֹ֫חֶ֥יהָ
אֶת־מִ֭זְבְּחוֹתֶיךָ יְהוָ֣ה צְבָא֑וֹת   מַ֝לְכִּ֗י וֵאלֹהָֽי׃

אַ֭שְׁרֵי יוֹשְׁבֵ֣י בֵיתֶ֑ךָ   ע֝֗וֹד יְהַֽלְל֥וּךָ סֶּֽלָה׃

אַשְׁרֵ֣י אָ֭דָם עֽוֹז־ל֣וֹ בָ֑ךְ   מְ֝סִלּ֗וֹת בִּלְבָבָֽם׃
עֹבְרֵ֤י ׀ בְּעֵ֣מֶק הַ֭בָּכָא מַעְיָ֣ן יְשִׁית֑וּהוּ   גַּם־בְּ֝רָכ֗וֹת יַעְטֶ֥ה מוֹרֶֽה׃
יֵ֭לְכוּ מֵחַ֣יִל אֶל־חָ֑יִל   יֵרָאֶ֖ה אֶל־אֱלֹהִ֣ים בְּצִיּֽוֹן׃

יְהוָ֤ה אֱלֹהִ֣ים צְ֭בָאוֹת   שִׁמְעָ֣ה תְפִלָּתִ֑י
הַאֲזִ֨ינָה אֱלֹהֵ֖י יַעֲקֹ֣ב סֶֽלָה׃

מָ֭גִנֵּנוּ רְאֵ֣ה אֱלֹהִ֑ים   וְ֝הַבֵּ֗ט פְּנֵ֣י מְשִׁיחֶֽךָ׃
כִּ֤י טֽוֹב־י֥וֹם בַּחֲצֵרֶ֗יךָ   מֵ֫אָ֥לֶף בָּחַ֗רְתִּי הִ֭סְתּוֹפֵף בְּבֵ֣ית אֱלֹהַ֑י
מִ֝דּ֗וּר בְּאׇהֳלֵי־רֶֽשַׁע׃
כִּ֤י שֶׁ֨מֶשׁ ׀ וּמָגֵן֮ יְהוָ֪ה אֱלֹ֫הִ֥ים
חֵ֣ן וְ֭כָבוֹד יִתֵּ֣ן יְהוָ֑ה   לֹ֥א יִמְנַע־ט֝֗וֹב לַהֹלְכִ֥ים בְּתָמִֽים׃

יְהוָ֥ה צְבָא֑וֹת   אַֽשְׁרֵ֥י אָ֝דָ֗ם בֹּטֵ֥חַ בָּֽךְ׃

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48 Livorno 1856, f. 26b.

To the leader on the *gittít*[49], by the children of Kóraḥ — a Psalm.	Làmənaṣṣéaḥ ŋal-haggittít, libné-Kóraḥ mizmór.	*Al vencedor sobre la guytara* *à hijos de Korah. Psalmo.*
How dear are Your dwellings, **Adonáy *Ṣəba'ót*!**	**Ma-yyədidót miškənotèkha** **Adonáy Ṣəba'ót.**	***Quan queridas tus moradas*** ***.A. Cebaoth.***
Longing, and even pining, is my soul for the courts of Adonáy; my heart and my flesh sing in joy to the *Él* Who lives; — (even the little bird found a house, and the swallow a nest for herself in which she can lay her young;) — to Your altars, Adonáy *Ṣəba'ót*, my Sovereign and my *Elohím*.	Nikhsəfá vəğam-kálətá nafší ləḥaṣrót Adonáy, libbí ubsarí yərannənú el-Ēl ḥáy. Gam-ṣippór máṣə'á bàyit, udrór kén láh, ašer-šáta efroḥèha, et-mizbəḥotèkha Adonáy Ṣəba'ót, malkí vÉloháy.	*Cobdició y tambien desseó mi alma* *à cortes de .A.,* *mi coraçon y mi carne cantaran* *al Dio biuo.* *Tambien paxara halló casa,* *y golondrina nido à ella* *(en) que pusiesse sus pollos,* *à tus aras .A. Cebaoth* *mi Rey y mi Dio.*
Happy the dwellers in Your House, **ever they praise You. Always!**	**Ašré yóšəbé bētèkha,** **ŋód yehàləlúkha, sèla.**	***Bienauenturados estantes en tu casa:*** ***perpetuo te alabaran, Selah.***
Happy the human whose strength is in You, the paths in their hearts. Wandering through the wailing vale, they make it a well — yea, in blessings veiled by the early rain. They go from strength to strength, to appear before *Elohím* in Ṣiyyón.	Ašré adám ŋóz-lo bákh, məsillót bilbabám. ŋÓbəré bəŋémek habbakhá maŋyán yəšitúhu — gam-bərakhót yaŋtè morè. Yéləkhú mēḥàyil el-ḥáyil, yéra'è el-Elohím bəṢiyyón.	*Bienauenturado hombre (que) fortaleza à el en ti,* *carreras en su coraçon.* *Passantes por valle de confusion,* *fuente lo pongan:* *tambien de bendiciones se cubra el mostrador.* *Andaran de fonsado à fonsado* *será aparecido al Dio en Cyon.*
Adonáy *Elohím Ṣəbaót*: **Hear my prayer!** **Give ear, *Elohím* of Yaŋakób! Always!**	**Adonáy Elohím Ṣəba'ót** **šimŋá təfillatí,** **hà'azína Elohé Yàŋakób, sèla.**	***.A. Dio Cebaoth*** ***oye mi oracion,*** ***escucha Dio de Yahacob, Selah.***
Our shield please do see, *Elohím*, and behold the face of Your Mašíaḥ. For better's a day in Your courts than thousand; I'd choose the threshold of my *Elohím*'s House over living in tents of evil. For a sun and a shield is Adonáy *Elohím*, grace and glory gives Adonáy — withholding no good from those who walk uprightly.	Māğinnénu rə'é, Elohím; vəhabbét pəné Məšiḥèkha. Ki tób-yóm bàḥaṣērèkha mē'álef, baḥàrti histoféf bəBét Elohày, middór bə'áholé-rèšaŋ. Ki šèmeš umağén Adonáy Elohím, ḥén vəkhabód yittén Adonáy, ló yimnaŋ-tób lahóləkhím bətamím.	*Nuestro amparo vee Dio,* *y cata fazes de tu vngido.* *Que mejor dia en tus cortes que mil,* *escogi albergar en casa de mi Dio,* *mas que morar en tiendas de maldad.* *Que Sol, y amparo .A. Dio,* *gracia y honra dará .A.,* *no vedará bien* *à andantes en perficion*
Adonáy *Ṣəba'ót:* **Happy the human who trusts in You!**	**Adonáy Ṣəba'ót,** **ašré adám botéaḥ bákh.**	***.A. Cebaoth*** ***bienauenturado el hõbre confian en ti.***[50]

49 **Gittít:** The Targúm explains this as the harp which Davíd brought from Gat. Another theory is that Haggittít is the name of the tune used for this Psalm, as well as for Psalms 8 and 81.
50 Ladino: Amsterdam 1636, pp. 159 f.

Korbanót

Bammidbár (Numbers) 28:1–8

וַיְדַבֵּ֥ר יהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃	Vaydabbér Adonáy el-Mošè lēmór:
צַ֞ו אֶת־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם	Ṣàv et-bəné Yisra’él və’ámartá alēhèm:
אֶת־קָרְבָּנִ֨י לַחְמִ֜י לְאִשַּׁ֗י רֵ֚יחַ נִיחֹחִ֔י	Et-korbaní laḥmí lə’iššày, réaḥ níḥoḥí,
תִּשְׁמְר֕וּ לְהַקְרִ֥יב לִ֖י בְּמוֹעֲדֽוֹ׃	tišmərú ləhakríb lí bəmóŋadó.
וְאָמַרְתָּ֣ לָהֶ֔ם זֶ֚ה הָֽאִשֶּׁ֔ה	Və’ámartá lahèm, zè há’iššè,
אֲשֶׁ֥ר תַּקְרִ֖יבוּ לַיהוָ֑ה	ašèr takríbu làAdonáy;
כְּבָשִׂ֨ים בְּנֵֽי־שָׁנָ֧ה תְמִימִ֛ם	kəbasím, bəné-šaná təmimím,
שְׁנַ֥יִם לַיּ֖וֹם עֹלָ֥ה תָמִֽיד׃	šənàyim layyóm, ŋolá tamíd.
אֶת־הַכֶּ֥בֶשׂ אֶחָ֖ד תַּעֲשֶׂ֣ה בַבֹּ֑קֶר	Et-hakkèbes eḥád, tàŋasè babbóker;
וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י	və’ét hakkèbes haššēní,
תַּעֲשֶׂ֖ה בֵּ֥ין הָעַרְבָּֽיִם׃	tàŋasè bén háŋarbáyim.
וַעֲשִׂירִ֧ית הָאֵיפָ֛ה סֹ֖לֶת לְמִנְחָ֑ה	Vàŋasirít há’ēfá, sólet ləminḥá;
בְּלוּלָ֛ה בְּשֶׁ֥מֶן כָּתִ֖ית	bəlulá bəšèmen katít,
רְבִיעִ֥ת הַהִֽין׃	rəbiŋít hahín.
עֹלַ֖ת תָּמִ֑יד	ŋOlàt tamíd;
הָעֲשֻׂיָה֙ בְּהַ֣ר סִינַ֔י	háŋasuyá bəhàr Sinày,
לְרֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֖ה לַיהוָֽה׃	ləréaḥ niḥóaḥ, iššè làAdonáy.
וְנִסְכּוֹ֙ רְבִיעִ֣ת הַהִ֔ין	Vəniskó rəbiŋít hahín,
לַכֶּ֖בֶשׂ הָאֶחָ֑ד	lakkèbes há’eḥád;
בַּקֹּ֗דֶשׁ הַסֵּ֛ךְ	bakkódeš hassékh,
נֶ֥סֶךְ שֵׁכָ֖ר לַיהוָֽה׃	nèsekh šēkhár làAdonáy.
וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י	Və’ét hakkèbes haššēní;
תַּעֲשֶׂ֖ה בֵּ֣ין הָעַרְבָּ֑יִם	tàŋasè bén háŋarbáyim;

כְּמִנְחַ֨ת הַבֹּ֤קֶר וּכְנִסְכּוֹ֙ תַּֽעֲשֶׂ֔ה
אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַֽיהוָֽה׃

kəminḥàt habbóker ukhniskó tàŋasè,
iššé réaḥ niḥóaḥ làAdonáy.

And spoke Adonáy to Mošè to say:
Command the children of Yisra'él and say to them:
"My offering, my bread, my fire-offering,
a sweet savour to Me,
shall you observe to offer to Me in its set time."

Y habló .A. à Moseh por dezir:
encomienda à hijos de Ysrael, y diras à ellos,
mi allegacion: mi pan para mi offrendaredes,
olor de mi recibible
guardaredes por hazer allegar à mi en su plazo.

And say to them:
"This is the fire-offering which you shall offer to Adonáy:
blemishless lambs of the first year,
two per day, for a steadfast offering.

Y diras à ellos,
esta la offrenda que haredes allegar á .A.,
carneros de edad de año sanos
dos al dia alçacion de continuo.

The one lamb shall you do in the morning,
and the second lamb shall you do between the nightfalls.

Al carnero el vno haras por la mañana,
y al carnero segundo haras entre las tardes.

And a tenth of an *ēfá* of fine flour for a meat-offering,
mixed with beaten oil — a fourth of a *hín*.

y diezmo de la hanega emola para presente
embuelto en azeyte, majado quarto de la medida,

[This is] a steadfast offering
which was ordained on mount Sinày for a sweet savour,
a fire-offering to Adonáy.

alçacion de continuo
la hecha en monte de Synay para olor recibible
offrenda a .A.

And its drink-offering shall be a fourth of a *hín*
for one lamb.

Y su templacion quarto de la medida,
al carnero el vno

In the holy [place]
shall you pour the spicy wine to Adonáy.

en la santidad
templando templacion de sisra a .A.

And the second lamb shall you do between nightfalls;
— like the meat-offering of the morning
and like its drink-offering shall you do it;
a fire-offering of sweet savour to Adonáy."

Y al carnero el segundo haras entre las tardes
como presente de la mañana,
y como su templacion haras
offrenda olor recibible à .A.[51]

If your minhág is not to say Piṭṭúm hakkəṭóret in the Minḥá service, continue with Vəŋárəbá on page 52.

Pittúm hakkətóret

In older Sefardí sources, the Pittúm hakkətóret (mixing of incense) is not included in the Minḥá service.[52] Newer Spanish and Portuguese Sefardí sources[53] include the selection below, while some sources[54] expand it further.

אַתָּה הוּא יהוה אֱלֹהֵינוּ. שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קְטֹרֶת הַסַּמִּים. בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּם.
כַּאֲשֶׁר צִוִּיתָ אוֹתָם עַל־יַד מֹשֶׁה נְבִיאֶךָ. כַּכָּתוּב בְּתוֹרָתָךְ:

51 Ladino: Amsterdam 1636, pp. 160 f.
52 Amsterdam 1636.
53 London 1965.
54 Charbit 1994.

You are Adonáy, our *Elohím*,	*Tu el*	Attá Hú Adonáy Elohénu,
Whom our ancestors burned the incense	*que fizieron sahumar nuestros padres*	šehiktíru aboténu
before You,	*delante ti*	ləfanèkha
the incense of the spices,	*à saffumerio de las especias*	et-kətóret hassammím,
in the time when the House	*en tiempo que casa*	bizmàn šebBét
of Holiness stood,	*de santuario firme,*	hamMikdáš kayyám,
as you commanded them	*como encomendaste à ellos*	kà'ašèr ṣivvíta otám
by the hand of Mošè, Your servant,	*por mano de tu Propheta.*	ŋal-yàd Mošè nəbi'èkha,
as it is written in Your Torá:	*Como escrito en tu ley:*[55]	kakkatúb bəTóratákh:

Šəmót (Exodus) 30:34–36:

וַיֹּאמֶר יהוה אֶל־מֹשֶׁה	«Vayyómèr Adonáy el-Mošè:
קַח־לְךָ סַמִּים	Kaḥ-ləkhá sammím,
נָטָף ׀ וּשְׁחֵלֶת וְחֶלְבְּנָה	natáf uš'ḥélet, vəḥelbəná,
סַמִּים וּלְבֹנָה זַכָּה	sammím, ulboná zakká;
בַּד בְּבַד יִהְיֶה׃	bàd bəbàd yìh'yè.
וְעָשִׂיתָ אֹתָהּ קְטֹרֶת	Vəŋasíta otáh, kətóret,
רֹקַח מַעֲשֵׂה רוֹקֵחַ	rókaḥ màŋasé rokéaḥ;
מְמֻלָּח טָהוֹר קֹדֶשׁ׃	məšullá, tahór kódeš.
וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק	Vəšáḥaktá mimmenná hadék,
וְנָתַתָּה מִמֶּנָּה	vənátattá mimmènna,
לִפְנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד	lifné háŋēdút, bə'óhel moŋéd,
אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה	ašèr ivvaŋéd ləkhá, šámma;
קֹדֶשׁ קָדָשִׁים תִּהְיֶה לָכֶם׃	kódeš kŏdaším, tìh'yè lakhèm.»

And said Adonáy to Mošè:
"Take for yourself spices — stacte, onycha and galbanum —; [these] spices with pure frankincense — weight by weight shall it be. And make of it an incense, a pharmaceutical mix as made by pharmacists; a blend of holy purity. And beat some of it very finely, and give from it before the testimony in the Tent of Set Time, which I will meet you therein; the Holy of Holies be it to you."

Y dixo .A. à Moseh:
Toma à ti especias Balsamo, y Vña, y Galbano especias, y encienso limpio, medida por medida sera. Y faras à ella saffumerio conficionado, obra de santidad. Y moleras della desmenuzando, y daras della delante el restamento en tienda del plazo que seré aplazado á ti alli, santidad de santidades será à vos.[56]

וְנֶאֱמַר	Vənè'emàr:
And it is said:	*Y es dicho:*

55 Ladino: Amsterdam 1636, p. 142.
56 Ladino: Amsterdam 1636, p. 142.

Šəmót (Exodus) 30:7–8:

וְהִקְטִ֥יר עָלָ֛יו אַהֲרֹ֖ן	«Vəhiktír ŋaláv Àharón,
קְטֹ֣רֶת סַמִּ֑ים	kətóret sammím;
בַּבֹּ֣קֶר בַּבֹּ֗קֶר	babbóker babbóker,
בְּהֵיטִיב֛וֹ אֶת־הַנֵּרֹ֖ת יַקְטִירֶֽנָּה׃	bəhétibó et-hannērót yaktirènna.
וּבְהַעֲלֹ֨ת אַהֲרֹ֧ן אֶת־הַנֵּרֹ֛ת	Ub’hàŋalót Àharón et-hannērót,
בֵּ֥ין הָֽעַרְבַּ֖יִם יַקְטִירֶ֑נָּה	bén háŋarbàyim yaktirènna;
קְטֹ֧רֶת תָּמִ֛יד	kəṭóret tamíd
לִפְנֵ֥י יְהוָ֖ה לְדֹרֹתֵיכֶֽם׃	lifné Adonáy lədorótēkhèm.»

And Aharón shall burn incense therein, an incense of spices, in the morning, in [each] morning; during his setting up the lamps shall he burn the incense. And during the lighting of the lamps by Aharón; between the nightfalls shall he burn the incense; a steadfast offering before Adonáy to [all] your generations.

y hará fumear sobre el Aharon saffumerio de especias por la mañana en su ordenar à las candelas lo hará fumear, y en encender Aharon à las candelas entre las tardes lo fará fumear saffumerio continuo delante .A. à vuestros generancios.[57]

Talmúd Bablí, Kəritót 6a ≈ Talmúd Yərúšalmí, Yomá 4:5 (23a)

The following passages are found in the Talmúd Bablí, Kəritót 6a, as well as in Talmúd Yərúšalmí, Yomá 4:5 (23a), with minor differences between these texts. Whilst the recension of the siddúr is generally closer to the Bablí version, it also shows some variants that are closer to the Yərúšalmí, as well as some which are not found in the main recensions of either Talmúd.

(תָּנוּ רַבָּנָן.) פִּטּוּם הַקְּטֹרֶת כֵּיצַד. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וּשְׁמֹנָה מָנִים הָיוּ בָהּ: שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה כְּמִנְיַן יְמוֹת הַחַמָּה: וּשְׁלֹשָׁה מָנִים יְתֵרִים שֶׁמֵּהֶם מַכְנִיס כֹּהֵן גָּדוֹל מְלֹא חָפְנָיו בְּיוֹם הַכִּפּוּרִים. וּמַחֲזִירִים לְמַכְתֶּשֶׁת בְּעֶרֶב הַכִּפּוּרִים. כְּדֵי לְקַיֵּם מִצְוַת דַּקָּה מִן הַדַּקָּה:

(The *rabbaním* taught:)	(Tanú rabbanán,)	
The mixing of the incense —	pittúm hakkətóret	*Conficion del saffumerio*
how [was it done]?	kēṣàd:	*de que manera?*
Three hundred and sixty and eight	Šelóš mē’ót vəšišším ušmoná	*trezientas y sesenta y ocho*
maním were therein;	maním hayú báh.	*libras eran en ella,*
Three hundred and sixty and five	Šəlóš mē’ót vəšišším vàḥamiššá	*trezientas y tresenta y cinco,*
as the number of days of the sun[58].	kəminyàn yəmót haḥammá.	*como cuento de dias del Sol,*

57 Ladino: Amsterdam 1636, p. 142.
58 The number of days of the sun: The sun (הַחַמָּה) corresponds to a solar year.

And the three maním in addition? for from them took the high priest and filled his hands on the day of atonements; — and they were returned to the mortar on the eve before the day of atonements to fulfil the commandment of “the beaten of the beaten”.	Ušlošá maním yətērím šemmēhèm makhnís kohén gadól məló ḥofnáv bəyóm hakkippurím, umàḥazirám ləmakhtèšet bəŋèreb yóm hakkippurím. kədé ləkayyém miṣvàt «dakká min haddakká».	*y tres* *que era añadien en ella el Sacerdote grande* *en tarde de* *dia de las perdonanças,* *y las fazia tornar al mortero,* *y tomaua della hinchimiento de sus puños,* *para afirmar encomendança* *del menudo.*

Talmúd Bablí, Kəritót 6a ≈ Talmúd Yərúšalmí, Yomá 4:5 (23a):

[Bab](וְאַחַד עָשָׂר סַמָּנִים הָיוּ בָהּ. וְאֵלּוּ הֵן.) הַצֳּרִי. וְהַצִּפֹּרֶן.
וְהַחֶלְבְּנָה. וְהַלְּבוֹנָה. מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה: מוֹר. וּקְצִיעָה.
וְשִׁבֹּלֶת־נֵרְדְּ. וְכַרְכּוֹם. מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה: קֹשְׁטְ
שְׁנֵים עָשָׂר. קִילוּפָה שְׁלֹשָׁה. קִינָּמוֹן תִּשְׁעָה. [Yer][...]

And eleven spices were in it, and these are they:	Və’aḥàd ŋasár sammaním hayú báh, və’éllu hén:	*y onze especias eran en ella.* *y estas ellas,*
(1) The *ṣorí*[59], (2) and the *ṣippóren*[60], (3) and the *ḥelbená*[61], (4) and the *ləboná*[62] — seventy maním each;	(1) Hàṣṣorí, (2) vəhaṣṣippóren, (3) vəhàḥelbəná, (4) vəhalləboná — miškàl šibŋím šibŋím manè.	*el balsamo,* *y la Vña,* *y el Galbano,* *y el Encienso,* *peso setenta à setenta libras,*
(5) *myrrh*, (6) and *cassia*, (7) and *šibbólet-nérd*[63], (8) and *saffron* — sixteen maním each;	(5) Mór, (6) ukṣiŋá, (7) vəšibbólet-nérd, (8) vəkharkóm — miškál šiššá ŋasár šiššá ŋasár manè.	*Almisque,* *y Espicaromana,* *y Espicanardo,* *y Açafran* *peso de diez y seys à xvj. libras.*
(9) *košt*[64], twelve [maním]; (10) *killufá*[65], three; (11) *cinnamon*, nine.	(9) Kóšt šəném ŋasár, (10) killufá šəlošá, (11) kinnamón tišŋá;	*Costa doze,* *Casia linea tres,* *Leñoloe nueue,*

בּוֹרִית כַּרְשִׁינָה תִּשְׁעָה קַבִּין. יֵין קַפְרִיסִין. סְאִין תְּלָתָא וְקַבִּין
תְּלָתָא. וְאִם לֹא מָצָא יֵין קַפְרִיסִין. מֵבִיא חֲמַר חִוָּר עַתִּיק: מֶלַח
סְדוֹמִית רוֹבַע הַקָּב. מַעֲלֶה עָשָׁן כָּל־שֶׁהוּא:

59 **Ṣorí** (צֳרִי): balm.
60 **Sippóren** (צִפֹּרֶן): Clove? See Mendelssohn’s commentary to Exodus 30:34. (*London 1965*, s. 10.)
61 **Helbená** (חֶלְבְּנָה): galbanum.
62 **Leboná** (לְבוֹנָה): frankincense.
63 **Šibbólet-nérd** (שִׁבֹּלֶת־נֵרְדְּ): spikenard.
64 **Košt** (קֹשְׁטְ): costus.
65 **Killufá** (קִילוּפָה): *Cassia lignea* according to H. H. Nieto. (*London 1965*, s. 10.)

Soap of Karšiná, nine kabbín;	borít karšiná tišŋá kabbín,	*xabon Karsina nueue Kabim,*
wine of Kafrisín[66],	yén kafrisín,	*vino de alcaparras*
three sə'ín and three kabbín; —	sə'ín təlatá vəkabbín təlatá; —	*Siin tres, y kabim tres,*
and if there was not found	və'ìm ló maṣá	*y sino hallaua*
wine of Kafrisín,	yén kafrisín,	*vino de alcaparras,*
one added aged white wine instead;	mēbí ḥamàr hivvár ŋattík.	*traya vino blanco viejo.*
salt of Sədóm, a fourth of a kab;	Mèlaḥ sədomít róbaŋ hakkáb,	*Sal de Sedom quarto del kab.*
and some *maŋalè ŋasán*[67], a little bit.	màŋalè ŋasán kol-šehú.	*De hazien subir fumo qualquiera cosa.*[68]

Talmúd Bablí, Kəritót 6a = Talmúd Yərúšalmí, Yomá 4:5 (23a):

רִבִּי נָתָן הַבַּבְלִי[69] אוֹמֵר. אַף מִכִּפַּת[70] הַיַּרְדֵּן כָּל־שֶׁהוּא:

Rebbí Natán the Babylonian says:	Rebbí Natán habbablí omér:	*Rebbi Nathan el Babylonio dizien*
Of the amber of the Yardén[71], a little bit.	Af mikkippàt hayYardén kol-šehú.	*tambien Ambar del Yarden qualquiera cosa.*[72]

Talmúd Bablí, Kəritót 6a = Talmúd Yərúšalmí, Yomá 4:5 (23a):

אִם[73] נָתַן בָּהּ דְּבַשׁ. פְּסוּלָה. וְאִם[74] חִסֵּר [75] אַחַת מִכָּל־סַמָּנֶיהָ[76].
חַיָּיב מִיתָה:

If one added to it honey,	Im natàn báh dəbàš,	*Si metia en ella miel,*
it was rendered unfit;	pəsuláh;	*la salsaua,*
and if one omitted one of all its spices,	və'ìm ḥissér aḥàt mikkol-sammanèha,	*y si menguaua vna de todas sus especias,*
one was liable to death.	ḥayyáb mitá.	*obligado à muerte.*[77]

Talmúd Bablí, Kəritót 6a = Talmúd Yərúšalmí, Yomá 4:5 (23a):

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר. הַצֳּרִי אֵינוֹ אֶלָּא שְׂרָף הַנּוֹטֵף[78]
מֵעֲצֵי[79] הַקְּטָף[80]: בּוֹרִית כַּרְשִׁינָה לְמָה הִיא בָאָה. כְּדֵי לְיַפּוֹת בָּהּ
אֶת־הַצִּפֹּרֶן כְּדֵי שֶׁתְּהֵא נָאָה: יֵין קַפְרִיסִין לְמָה הוּא בָא. כְּדֵי
לִשְׁרוֹת בּוֹ אֶת־הַצִּפֹּרֶן כְּדֵי שֶׁתְּהֵא עַזָּה: וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ.
אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בַּמִּקְדָּשׁ מִפְּנֵי הַכָּבוֹד:

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66 **Kafrisín** (קַפְרִיסִין): Cyprus.
67 **Maŋalè ŋasán** (מַעֲלֶה עָשָׁן): a type of bark which made the smoke ascend straight up.
68 Ladino: Amsterdam 1636, p. 143.
69 Omitted word in Talmúd Yərúšalmí, *Yomá* 4:5 (23a).
70 **Mikkippàt** (מִכִּפַּת): Talmúd Yərúšalmí, *Yomá* 4:5 (23a) has כִּפַּת *kippàt*.
71 **Yardén** (יַרְדֵּן): The Jordan river.
72 Ladino: Amsterdam 1636, p. 143.
73 Omitted word in Talmúd Yərúšalmí, *Yomá* 4:5 (23a).
74 Omitted word in Talmúd Yərúšalmí, *Yomá* 4:5 (23a).
75 Added word in Talmúd Yərúšalmí, *Yomá* 4:5 (23a): בָּהּ (báh).
76 The Mém is doubled in both Yərúšalmí and Bablí. Current spelling with single Mém from London 1965.
77 Ladino: Amsterdam 1636, p. 143.
78 Omitted word in Talmúd Yərúšalmí, *Yomá* 4:5 (23a).
79 **Méŋaṣé** (מֵעֲצֵי): Yərúšalmí שֶׁל עֲצֵי (šel ŋaṣé).
80 **Hakkəṭáf** (הַקְּטָף): Yərúšalmí קְטָף (kəṭáf).

Rabbán Šimŋón ben Gamli'él says: The ṣorí it is nothing but the sap which exudes from the balsam tree.	Rabbán Šimŋón ben Gamli'él omér: Hàṣṣorí ēnó ellá səráf hannotéf méŋaṣé hakkətáf.	*Raban Simehon hijo de Gamliel dizien,* *el Balsamo no era saluo goma* *la gotean de arboles de Balsamo.*
Soap of Karšiná, why was it used? To refine with it the onycha for it to become beautiful.	Borít karšiná ləmá hí ba'á? Kədé ləyappót báh et-haṣṣippóren kədé šettəhé na'á.	*Vino de alcaparra para que el vinien?* *para remojar con el à la Vña:* *porque ellar fuerte.*
Wine from Kafrisín[81], why was it used? To soak in it the onycha for it to become strong.	Yén kafrisín ləmá hú bá? Kədé lišrót bo et-haṣṣippóren kədé šettəhé ŋazzá.	*Xabon Karsina para que el vinien?* *para afermosiguar con el à la Vña,* *para que sea conuenible,*
And certainly water of feet[82] refines it, except that they brought not water of feet to the Temple for the sake of the honour.	Vàhaló mé raglàyim yafín láh, ellá še'én makhnisín mé raglàyim bammikdáš mippəné hakkabód.	*y decierto Me-raglain buenas à ella,* *saluo que no fazian entrar Me-reglain* *en santuario por honra.*[83]

Mal'akhí (Malachi) 3:4

וְעָרְבָה לַיהֹוָה מִנְחַת יְהוּדָה וִירוּשָׁלִָם
כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת׃

And be it pleasing to Adonáy,
the offering of Yəhudá
and Yərúšalàim;
as in the days of old,
and as in former years.

Vəŋárəbá làAdonáy,
minḥàt Yəhudá,
vIrúšaláim;
kimé ŋolám,
ukhšaním kadmóniyyót.

Y será sabroso à .A.
presente de Iehudah
y Ierusalaim
como dias de siempre,
y como años antiguos.

81 **Kafrisín** (Greek Κυπρος): Cyprus.
82 **Water of feet** (Hebrew מֵי רַגְלַיִם): euphemism for urine.
83 Ladino: Amsterdam 1636, pp. 143 f.

(Aškenazím traditionally begin Minḥá here.)

Ašré

The Ašré section contains of three main elements: The introduction is two verses which sum up to three statements of "Ašré" ('happy'); and the conclusion likewise contains two verses (one verse in the Aškenazí tradition), whereof the last verse (in the Sefardí version only) states: "Let may prayer be set forth as incense before You; the lifting of my hands as the evening sacrifice."

The total number of separate scriptural sources for this section is five — the number of the books of the Torá, the number of books in *Təhillím* (Psalms of Davíd), and the numeric value of the abbreviated euphemism of the Holy Name — ה׳. The central piece of this section is Psalm 145, Təhillá ləDavíd. This psalm is an alphabetic acrostic in three main sections, each of seven verses, each verse beginning with the next letter of the Hebrew alphabet, omitting only נ (Nun). Thus, the total structure around the three sets of seven verses each is one of 2 introductory verses; 3 sections of the central psalm, and 2 concluding verses — a total of seven sections.

The recital of Psalm 145 is said to be an act of special spiritual merit. This is the only one of all the Təhillím that is introduced just with the words *Təhillá ləDavíd.*

Təhillím (Psalms) 84:5:

אַ֭שְׁרֵי יוֹשְׁבֵ֣י בֵיתֶ֑ךָ

ע֝֗וֹד יְֽהַלְל֥וּךָ סֶּֽלָה׃

Happy	Ašré	*Bienaventurados*
the dwellers in Your House,	yóšəbé bētèkha,	*estantes en tu casa:*
still do they praise You.	ŋód yəhàləlúkha,	*aun te alabaran*
Always!	ssèla.	*siempre.*

Təhillím (Psalms) 144:15

אַ֭שְׁרֵי הָעָ֣ם שֶׁכָּ֣כָה לּ֑וֹ

אַ֥שְׁרֵי הָ֝עָ֗ם שֱׁיְהֹוָ֥ה אֱלֹהָֽיו׃

Happy	Ašré	*Bienaventurado*
the people who are thus;	haŋám šekkákha lo;	*el pueblo que assi á el:*
happy	**ašré**	***bienaventurado***
the people whose *Elohím* is ADONÁY.	haŋám šè'Adonáy Elohávr.	*el pueblo que .A. su Dio.*

Psalm 145 (Təhillá ləDavíd)

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃

גָּדוֹל יהוה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃

הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃

וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּוֹתְךָ אֲסַפְּרֶנָּה׃

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

Praise by Davíd:
I exalt You, my *Elohím*, the Sovereign,
and blessed be Your Name forever and ever.
Every day I do bless You,
and praise Your Name forever and ever.
Great is Adonáy and greatly praised,
and to God's greatness there is no doubt.
Generation by generation laud Your works,
and Your great deeds are recounted.
The Glory of the Honour of Your Splendour,
and the words of Your wonders are accounted.
And the strength of Your Frightfulness are related,
and of Your greatness stories are told.
The great memory of Your Good they talk of,
and of Your Justness they sing.

Təhillá ləDavíd:
Arómimkhá Elohày hammèlekh,
và'abárəkhú Šimkhá ləŋolám vaŋèd.
Bəkhol-yóm abárəkhèkka,
và'ahàləlá Šimkhá ləŋolám vaŋèd.
Gadól Adonáy umhullál mə'ód,
vəligdullató én ḥéker.
Dór lədór yəšabbàḥ màŋasèkha,
ugbúrotèkha yaggídu.
Hadàr kəbód hodèkha,
vədibré niflə'otèkha asíḥa.
Vèŋezúz nórə'otèkha yoméru,
ugdullátəkhá asappərènna.
Zékher rab-túbəkhá yabbíŋu,
vəṣidkátəkhá yərannénu.

Loor á David.
Enaltecertehe mi Dio el Rey,
y bendeziré tu nombre para siempre y siempre.
En todo dia te bendeziré,
y loaré tu nombre para siempre y siempre.
Grande .A. y loado mucho:
y a su grandeza no especulacion.
Generancio a generancio alabarán tus obras:
y tus barraganias denunciarán.
Hermosura de honra de tu loor,
y palabras de tus maravillas hablaré.
Y fortaleza de tus temoridades diran,
y tu grandeza la recontaré.
Membrança grande de tu bien hablarán:
y tu justedad cantarán.

חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃
טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה׃
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃

Gracious and merciful is Adonáy,
slow to anger and great in goodness.
Good is Adonáy to all,
and God's mercy in all God's works.
Thanks to Adonáy do all Your works give,
and Your goodness blesses You.
The honour of Your reign they talk of,
and of Your great Deeds they speak.
To make known to the children of humanity God's greatness,
and the honour of the glory of God's reign.
Your reign is a reign of all the worlds,
and Your regime throughout every generation.
Adonáy sustains all those who fall,
and straightens all those who are bent.

Ḥannún vəraḥúm Adonáy,
èrekh appàyim ugdal-ḥásed.
Tób-Adonáy lakkól,
vəràḥamáv ŋal-kol-màŋasáv.
Yodúkha Adonáy kol-màŋasèkha,
vàḥasidèkha yəbárəkhúkha.
Kəbód malkhútəkhá yoméru,
ugburátəkhá yədabbéru.
Ləhodíaŋ libné há'adám gəbúrotáv,
ukhbód hadàr malkhutó.
Malkhútəkhá malkhút kol-ŋólamím,
umemšaltəkhá bəkhol-dór vadór.
Somékh Adonáy ləkhol-hannófəlím,
vəzokéf ləkhol-hakkəfufím.

Gracioso y piadoso .A.
luengo de furores y grande de merced.
Bueno .A. para todos:
y sus piedades sobre todas sus obras.
Loartehan .A. todas tus obras,
y tus buenos te bendeziran.
Honra de tu reyno diran,
y tu barragania hablarán.
Para hazer saber a hijos del hombre sus barraganias,
y honra de hermosura de su reyno.
Tu reyno, reyno de todos los mundos,
y tu podestania en todo generancio y generancio.
Sustentan .A. á todos los caydos,
y llevantan á todos los aprimidos.

עֵֽינֵי־כֹ֭ל אֵלֶ֣יךָ יְשַׂבֵּ֑רוּ וְאַתָּ֤ה נֽוֹתֵן־לָהֶ֖ם אֶת־אָכְלָ֣ם בְּעִתּֽוֹ׃

פּוֹתֵ֥חַ אֶת־יָדֶ֑ךָ וּמַשְׂבִּ֖יעַ לְכָל־חַ֣י רָצֽוֹן׃

צַדִּ֣יק יְ֭הוה בְּכָל־דְּרָכָ֑יו וְ֝חָסִ֗יד בְּכָל־מַעֲשָֽׂיו׃

קָר֣וֹב יְ֭הוה לְכָל־קֹרְאָ֑יו לְכֹ֤ל אֲשֶׁ֖ר יִקְרָאֻ֣הוּ בֶאֱמֶֽת׃

רְצוֹן־יְרֵאָ֥יו יַעֲשֶׂ֑ה וְֽאֶת־שַׁוְעָתָ֥ם יִ֝שְׁמַ֗ע וְיוֹשִׁיעֵֽם

שׁוֹמֵ֣ר יְ֭הוה אֶת־כָּל־אֹהֲבָ֑יו וְאֵ֖ת כָּל־הָרְשָׁעִ֣ים יַשְׁמִֽיד׃

תְּהִלַּ֥ת יהוה יְֽדַבֶּ֫ר פִּ֥י וִיבָרֵ֣ךְ כָּל־בָּ֭שָׂר שֵׁ֥ם קָדְשׁ֗וֹ
לְעוֹלָ֥ם וָעֶֽד׃

The eyes of all in You put hope,
and You give to them their food in its time.
You open up Your Hand,
and sate all life in favour..
Just is Adonáy in all God's ways,
and good in all God's works.
Near is Adonáy to all who call,
to all who call God in truth.
Favour to the respectful God does,
and to their shout God listens and salvages them.
Guard does Adonáy all those who love God,
and all evil ones God does break.
Praise of Adonáy my mouth does say forth,
and bless does all flesh
the Holy Name
for ever and ever.

ŋĒné khól ēlèkha yəsabbéru,
və'attá notén-lahèm et-okhlám bəŋittó.
Potéaḥ et-yadèkha,
umasbíaŋ ləkhol-ḥày raṣón.
Ṣaddík Adonáy bəkhol-dərakháv,
vəḥasíd bəkhol-màŋasáv.
Karób Adonáy ləkhol-kórə'áv,
ləkhól ašer yikra'úhu bè'emèt.
Raṣón-yərē'áv yàŋasè,
və'et-šavŋatám yišmàŋ vəyóšiŋém.
Šomér Adonáy et-kol-óhabáv,
və'ét kol-hárəšaŋím yašmíd.
Təhillàt Adonáy yədabbèr-pí,
víbarékh kol-basár
Šém kodšó
ləŋolám vaŋèd.

Ojos de todos á ti esperan,
y tu das á ellos á su comido en su hora.
Abrien tu mano,
y hazien hartar á todo bivo de voluntad.
Iusto .A. en todas sus carreras:
y bueno en todas sus obras.
Cercano .A. á todos sus llamantes,
á todos que lo llamaren con verdad.
Voluntad de sus temientes hará:
y á su clamor oyrá y salvarlosha.
Guardan .A. á todos sus amigos:
y á todos los malos destruyrá.
Loor de .A. hablará mi boca,
y bendezirá toda criatura,
nombre de su santidad
para siempre y siempre.[84]

84 Ladino: Amsterdam 1630, f. 50b–51a.

Psalm 115:19

וַאֲנַחְנוּ ׀ נְבָרֵךְ יָהּ
מֵעַתָּה וְעַד־עוֹלָם
הַלְלוּ־יָהּ׃

And we shall bless Yáh,
from now and for evermore;
praise ye Yáh.

Và'anàḥnu nəbarékh Yáh,
méŋattá vəŋàd-ŋolám;
hàləlu-Yáh!

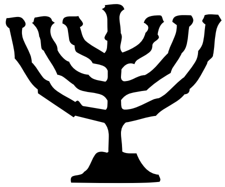
Y nos bendeziremos á .A.
de agora y hasta siempre
Haleluyah.[85]

Sefardím say Psalm 141:2

תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ
מַשְׂאַת כַּפַּי מִנְחַת־עָרֶב׃

Let may prayer be set forth
as incense before You;
the lifting of my hands
as the evening sacrifice.

Tikkón təfillatí,
kətóret ləfanèkha;
mas'àt kappày,
minḥàt-ŋáreb.



85 Ladino: Amsterdam 1630, f. 51a.

In minyán: *The leader says Kaddíš Ləŋélla:*[86]

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא (אָמֵן).

בְּעַלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.

[S](וְיַצְמַח פּוּרְקָנֵיהּ. וִיקָרֵב מְשִׁיחֵיהּ (אָמֵן).)

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן: (אָמֵן)

Magnified and hallowed be the great Divine Name *(Amén!)*,
in this willingly created universe;
and establish the Reign,
[S](and sprout the Salvation,
and draw the Mašíaḥ close *(Amén!)*;)
in your lives, and in your days,
and in the lives of all Yisra'él's House;
quickly and at a near time; and say ye "Amen". *(Amén!)*

Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*,
bəŋalmá dí bərá khirŋutéh;
vəyamlíkh malkhutéh,
[s](vəyaṣmàḥ purkanéh,
víkaréb Məšiḥéh *(Amén)*;)
bəḥayyēkhón ubyómēkhón
ubḥayyé dəkhál bét Yisra'él,
bàŋagalá ubizmàn karíb, və'imrú «amén»! *(Amén)*

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

Blessed be the One's great Name;
forever and in all eternity
be it blessed!

Yəhé Šəméh rabbá məbaràkh,
ləŋallàm ləŋalmé
ŋalmayyá yitbaràkh;

In some traditions, the leader responds Amén and repeats Yəhé Šəméh...:

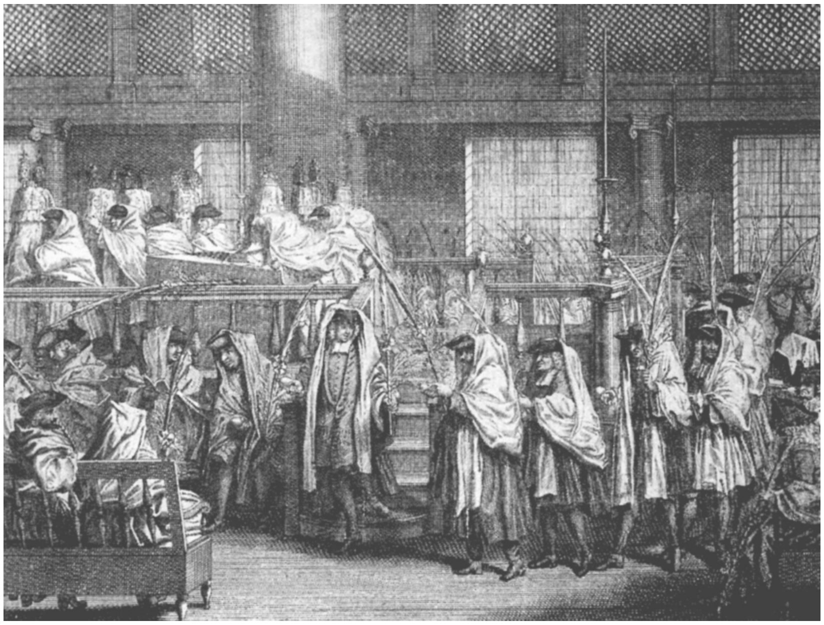
(אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.)

The leader continues:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא[87] (אָמֵן) לְעֵילָּא (לְעֵילָּא)[88] מִן כָּל בִּרְכָתָא שִׁירָתָא תּוּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא. וְאִמְרוּ אָמֵן: (אָמֵן)

86 For more extensive footnotes on variant forms etc., see the corresponding Kaddíš on page 163.
87 **Bəríkh Hú:** The Sefardí custom is to respond *Amén*. Aškenazím do not respond *Amén* here, but repeat *Bəríkh Hú* instead.
88 **Ləŋélla (ləŋélla):** There are several customs for how to say *ləŋélla*:
1) One always says only *ləŋélla*, with no doubling. The general Sefardí custom. Note, however, that the Mišné Torá has *ləŋélla ləŋélla.*
2) One always says *ləŋélla ləŋélla*, doubling the word. The Italiani custom; also an older Sefardí custom as recorded in the Mišné Torá.
3) In Aškenazí communities, one follows the Sefardím in saying only *ləŋélla* during most of the year. During the yamím nóra'ím (the days from Roš Haššaná to Kippúr), many (but not all) Aškenazí siddurím say to follow the Italiani custom of doubling *ləŋélla* — either as *ləŋélla ləŋélla* or as *ləŋélla ulŋélla.*
4) The Chabad custom is to say only *ləŋélla* on all days, including yamím nóra'ím — except for during the Nəŋilá service near the end

And lauded, and glorified, and exalted, and extolled,	vəyištabbàḥ, vəyitpa'àr, vəyitromàm, vəyitnassé,
and honoured, and elevated, and praised	vəyithaddàr, vəyitŋallè, vəyithallàl,
be the Name of the Holy One, Who is blessed *(Amén!)*	Šəméh dəkudšá, bəríkh Hú *(Amén)*,
above(, above) all the blessings,	**ləŋélla** (ləŋélla) min kál birkhatá,
the songs, praises and consolations	šíratá, tušbəḥatá, vəneḥámatá,
that are said in the world; and say ye "Amen".	dà'amirán bəŋalma, və'imrú «amén»! *(Amén)*



Procession of Spanish and Portuguese Jews in the Amsterdam Esnoga encircling the tēbá (reader's platform) while doing nətilàt luláb (waving of the palm branch) on the day of Hošaŋna Rabbá. On the tēbá, seven səfarím (Torá scrolls) are being carried. Note that all the men are wearing the typical three-cornered hats of early 18th century Europe, and that their tallētót (prayer shawls) are generally draped over their heads. (By Bernard Picart (1673–1733))

of Kippúr. (*Séfer hamminhagím*).

ŋAmidá

Introduction: The word *ŋAmidá* is related to the word עמד *ŋamad*, which means 'stand'. One stands for the whole ŋAmidá, which is read silently by each person present. The ŋAmidá for regular weekdays has 19 (earlier 18) bərakhót (blessings):

Introductory bərakhót *(common for all days)*:

1:	Abót	ancestors
2:	Gəburót	might
3:	Kədușșàt haššém	hallowing the Name

Emṣayyót: supplicatory bərakhót *(on weekdays only — are replaced by a single bərakhá on Šabbát and the three festivals)*:

4:	Biná	understanding
5:	Təšubá	return
6:	Səliḥá	forgiveness
7:	Gə'ulá	redemption
8:	Rəfu'á	healing
9:	Birkàt haššaním	blessing of the years
10:	Kibbúṣ gáluyyót	gathering of the exile
11:	Dín	law
12:	Birkàt hamminím	heretics
13:	Ṣaddikím	righteous ones
14:	Binyàn Yərúšalàim & Malkhút Bét Davíd	building of Yərúšalàim & reign of Davíd's House
15:	Kabbalàt təfillá	reception of prayer

Concluding bərakhót *(common for all days)*:

16:	ŋAbodá	worship
17:	Hóda'á	thanksgiving
18:	Šalóm	peace

Repetition? The ŋAmidá may or may not be repeated during Minḥá (the afternoon service). The minhág of Spanish and Portuguese Sefardím is for the leader to read the first three bərakhót; each congregant then reads the 13 supplicatory bərakhót silently and with concentration; and the leader then reads the end of the 13th supplicatory bərakhá and the three concluding bərakhót out loud.

Announcement: On ***roš ḥódeš*** and ***ḥól hammoŋéd***, on ***Ḥanukká***, as well as during the ***yamím nóra'ím***, there are special insertions. On the days in question, ***this should be announced*** immediately before the beginning of the ŋamidá:

*On **roš ḥódeš** and **ḥól hammoŋéd,** we **say yàŋalè vəyabó** during ŋAbodá.*

*On **Ḥanukká,** and **Purim,** we **say ŋAl hannissím** during Hóda'á.*

*On **Šabbát təšubá,** we modify **Kədușșàt haššém** and add **supplications** during the other bərakhót.*

Kavvaná *(intention, focus, concentration)*: The ŋAmidá is a private prayer which is to be said with full concentration and without interruption. While people are reading their ŋAmidá, one should not interrupt them or talk within hearing range. Also, you should not even reply *"Amén!"*, *"Yəhé Šəméh..."* or *"Barúkh Hú ubarúkh Šəmó"* until after having finished the last bərakhá of the ŋAmidá.

Understanding: While it is ideal to say the ŋAmidá in Hebrew, one should say it in a language one understands. Therefore, it is better to say it in English or Ladino (but one should work on one's Hebrew for later!) than to say the words in Hebrew if one cannot yet at all understand the Hebrew words....

Posture: It is considered best to stand straight up, with the feet together,[89] for the whole ŋAmidá except for the two bows during Abót and the two bows during Hóda'á.[90]

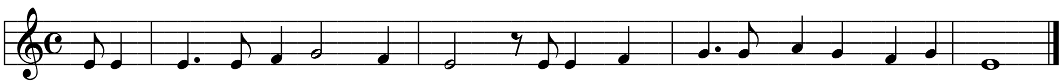
89 *Yeḥezkél* (*Ezechiel*) 1:7; *Šulḥán ŋarúkh*, *Oraḥ ḥayyím* 95:1.
90 If your health makes it difficult to stand up, you may sit for the ŋAmidá.

Swaying? The general Spanish and Portuguese Sefardí minhág is to stand still, without any swaying, when reading the ŋAmidá. In many other traditions, particularly amongst Eastern European Aškenazím, it is customary to sway from side to side or forward and backward[91] during the ŋAmidá.

Stand for the whole ŋAmidá if you can. Read quietly and focussed:

Introductory prayer

A Moroccan Sefardí melody for A. səfatày tiftáḥ:[92]



Turn toward the direction of Yərúšalàim for the ŋAmidá.
(If you don't know the correct direction, simply turn toward the Hēkhál (ark), which will typically be on the wall in the direction of Yərúšalàim.)
***Take three steps forwards**, as if stepping forward before a Royal Sovereign.*
Introduce your prayer with the following quote from the Təhillím (Psalms):[93]

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃[94]

Adonáy! Open my lips,
and my mouth shall tell Your praise.

"Adonáy səfatày tiftáḥ;
ufi yaggíd təhillatèkha."

A. mis labrios abrirás,
y mi boca denunciará tu loor.[95]

One may also sit when other circumstances make it difficult to stand; *e.g.*, at sea in rough weather.

91 This swaying is known as שאקלען *shoklen* in Yiddish.

92 Adapted after Idelsohn 1929.

93 **A. səfatày:** The custom of saying *Təhillím* (*Psalms*) 51:17 at the beginning of the ŋAmidá, as well as saying *Təhillím* (*Psalms*) 19:15 at the end, was established in Èreṣ Yisra'él in the 200s CE and is ascribed to Rebbí Yóḥanán (Talmúd Yərúšalmí, *Bərakhót* 4:4; Talmúd Bablí, *Bərakhót* 4b).

94 Psalm 51:17.

95 Ladino: Amsterdam 1630, f. 25a.

I: Šèbaḥ (praise)

1: Abót (Ancestors)

In the first bərakhá of the ŋAmidá we meditate on God as the *support* and *existential fundament* of our ancestors, as well as the great variation in the Jewish people's *perception* of God throughout (and within) the generations — and also, by implication, the perception of God amongst other peoples.[96]

In this bərakhá, we ***bow at the word barúkh*** *in the pətiḥá (opening formula) as well as in the ḥatimá (concluding formula).*

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.

Blessed are You, Adonáy,			**Barúkh** attá Adonáy,		*Bendito tu A.*	
our	*Elohím*		Elohénu,		*nuestro Dio,*	
and	*Elohím*	of our ancestors:	vÉlohé	aboténu:	*y dio*	*de nuestros padres,*

אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק. וֵאלֹהֵי יַעֲקֹב.

	Elohím	of Abrahám,	Elohé	Abrahám,	*Dio*	*de Abraham,*
	Elohím	of Yiṣ'ḥák	Elohé	Yiṣ'ḥák	*Dio*	*de Yshac,*
and	*Elohím*	of Yaŋakób;	vÉlohé	Yàŋakób;	*y Dio*	*de Yahacob,*

Optional egalitarian addition:

(אֱלֹהֵי שָׂרָה. אֱלֹהֵי רִבְקָה. אֱלֹהֵי רָחֵל. וֵאלֹהֵי לֵאָה.)

	Elohím	of Sará,	Elohé	Sará,	*[Dio*	*de Sarah,*
	Elohím	of Ribká,	Elohé	Ribká,	*Dio*	*de Ribcah,*
	Elohím	of Raḥél	Elohé	Raḥél	*Dio*	*de Rahel*
and	*Elohím*	of Lē'á;	vÉlohé	Lē'á;	*y Dio*	*de Leah,]*

96 A full discussion of Birkàt Abót can be found on page 169.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא[97]. אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים.
קוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת.
וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

the *Él* Who is Great,
Who is Mighty and Awesome;
Él ŋElyón, giver of kind acts,
owner of all;
and rememberer
of our ancestors' kindness;
and Who brings salvation
to their children's children —
for the sake of Your Name,
with love.

«ha'Él haggadól
haggibbór vəhannorá,»
Él ŋElyón, gomél ḥasadím tobím,
koné hakkól,
vəzokhér
ḥasdé abót,
umēbí go'él
libné bənēhèm
ləmàŋan šəmó,
bə'àhabá.

el Dio el grande,
el barragan, y el temeroso,
Dio alto gualardonan mercedes buenas,
crian el todo,
y membran
mercedes de padres,
y trayen redemidor
á hijos de sus hijos
por su nombre
con amor.

On Šabbát təšubá (between Roš Haššaná and Kippúr, insert:

זָכְרֵנוּ לְחַיִּים. אֵל מֶלֶךְ חָפֵץ בַּחַיִּים. כָּתְבֵנוּ בְּסֵפֶר חַיִּים לְמַעַנְךָ. אֱלֹהִים חַיִּים. אֵל חָי:

Remember us for life,
Él, Sovereign Who is pleased by life;
inscribe us in the Book of Life
for Your sake;
Elohím is Life! O Living *Él*!

Zokhrénu ləḥayyím,
Él mèlekh ḥaféṣ bàḥayyím,
kotbénu bəséfer ḥayyím
ləmàŋanákh;
Elohím ḥayyím! Él ḥáy!

Miembranos para vidas,
Dio Rey envoluntante en vidas,
y escrivenos en libro de vidas,
por ti
Dio bivo.

All days:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן E(וּפוֹקֵד).

Sovereign, Helper, Saviour
and Shield E(and Rememberer)!

Mèlekh ŋozér umošíaŋ
umagén E(ufokéd);

Rey ayudan, y salvan,
y amparan:

Ḥatimá** (conclusion) **of bərakhá 1
(bow at barúkh in this particular bərakhá):

בָּרוּךְ אַתָּה יי.
מָגֵן אַבְרָהָם E(וּפוֹקֵד שָׂרָה):

Blessed are You, ADONÁY,
Shield of Abrahám
E(and Rememberer of Sará).

Barúkh attá ADONÁY,
magén Abrahám
E(ufokéd Sará).

Bendito tu .A.
amparo de Abraham.

97 **Ha'Él haggadól, haggibbór vəhannorá:** First pronounced by Mošè (*Dəbarím* (*Deuteronomy*) 10:17) and adopted as an authoritative expression of praise by later Judaism (see, e.g., *Nəḥemyá* (*Nehemiah*) 9:32).

2: Gəburót (Might)

The second bərakhá is a meditation over God as the fundamental force of being — represented through seasons, health, freedom, consciousness and life. In its traditional form, as given here, the main focus of this bərakhá is *məḥayyé mētím* — 'bringer of life to the dead'.[98]

אַתָּה גִּבּוֹר לְעוֹלָם יי. מְחַיֵּה מֵתִים אָתָּה: רַב לְהוֹשִׁיעַ.

You are mighty forever, Adonáy; the bringer of life to the dead are You.	Attá gibbór ləŋolám Adonáy, məḥayyé mētím átta.	*Tv barragan para siempre .A. abiviguan muertos, tu*
Great in saving,	Ràb ləhošíaŋ,	*grande para salvar.*

In the summer
(second night of Pèsaḥ until ŋèreb Sukkót):

מוֹרִיד הַטָּל:

You let dew fall.	moríd hattál.	*Hazien descender el rocio.*

In the winter
(from the day after Simḥàt Torá to the first night of Pèsaḥ):

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגֶּשֶׁם:

You let the wind blow and the rain fall.	maššíb harúaḥ umoríd haggèšem.	*Asoplan el viento, y hazien descender la lluvia.*

All days:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר:

You uphold the living in kindness; You bring life to the dead in great mercy; supporter of the fallen and healer of the sick and releaser of the bound, and keeper of Your faithfulness to the sleepers of the dust.	Məkhalkél ḥayyím bəḥèsed, məḥayyé mētím bəràḥamím rabbím, somékh nófəlím, vərofé ḥolím, umattír asurím, umkayyém emúnató líšēné ŋafár.	*Goviernan bivos con merced, abiviguan muertos con piedades muchas, sustentan caydos, y melezinan enfermos, y soltan encarcelados, afirman su verdad á durnientes en el polvo.*

98 In Reconstructionist Judaism, the expression *məḥayyé mētím* is viewed as incompatible with the movement's rejection of resurrection. A common replacement in our times is *məḥayyé kol ḥày* — renewer of all life (Aigen 1997).

מִי כָמְוֹךָ בַּֽעַל גְּבוּרוֹת. וּמִי דֽוֹמֶה לָּךְ.
מֶֽלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִֽיחַ יְשׁוּעָה:

Who is like You, master of mighty deeds? And who can be likened to You, sovereign, taker and giver of life, and root of salvation?	Mi khamókha bàŋal gəburót, umi dóme llákh, mèlekh, mēmít umḥayyè, umaṣmíaḥ yəšuŋá.	*Quien como tu* *Señor de barraganias?* *y quien se asemeja á ti?* *Rey matan y abiviguan* *y hazien hermollecer salvacion,*

On Šabbát təšubá, add:

מִי כָמְוֹךָ אָב הָרַֽחֲמָן. זוֹכֵר יְצוּרָיו בְּרַֽחֲמִים לְחַיִּים:

Who is like You, Parent of Mercy, rememberer of Your creatures with mercy for life?	Mí khamókha, áb haràḥamán, zokhér yəṣuráv bəràḥamím ləḥayyím.	*Quien como tu padre el piadoso,* *membran sus criaturas* *con piedades para vidas,*

All days:

וְנֶֽאֱמָן אַתָּה לְהַֽחֲיוֹת מֵתִים.

And faithful are You in bringing life to the dead!	Vənè'emán attá ləhàḥayót mētím;	*y fiel tu* *para abiviguar los muertos.*

Ḥatimá of bərakhá 2:

בָּרוּךְ אַתָּה יי. מְחַיֵּה הַמֵּתִים:

Blessed are You, Adonáy, **Who brings life to the dead.**	**Barúkh attá Adonáy,** **məḥayyé hammētím.**	***Bendito tu .A.*** ***abiviguan los muertos.***

3: Kədușșàt haššém (Hallowing the Name)

The third bərakhá of the ŋAmidá on all days is the *Kədușșàt haššém* — a praise of the holiness of God and God's Name. During prayers when the ŋAmidá is only read individually because there is no minyán present, one reads only the conclusion.

When read out loud by the leader in a minyán, start Kəduššàt haššém here:

Leader:

נַקְדִּישָׁךְ וְנַעֲרִיצָךְ כְּנֹועַם שִׂיחַ סוֹד שַׂרְפֵי־קֹדֶשׁ:
הַמְשַׁלְּשִׁים לְךָ קְדוּשָּׁה. וְכֵן כָּתוּב עַל־יַד נְבִיאָךְ.[99]

We will hallow You and revere You by the harmonious speech of the assembly of holy Sərafím, who tripled for You the hallowing, and this is what is written by Your prophet's hand:	Nakdišákh vənàŋariṣákh, kənóŋam síaḥ sód sarfé-kódeš, hàməšalləším ləkhá kədușșá, vəkhén katúb ŋal-yàd nəbi'ákh:	*Nacdisah venaharisah, quenoham siah sod Sarphe kodes, hamesalesim leha quedusah cacatub hal yad nebiah;*

וְקָרָא זֶה אֶל־זֶה וְאָמַר

"And each called another and said:	«Vəkará zè el-zè və'amàr:	*"vekará Ze El Ze veamar:*

Congregation:

קָדוֹשׁ | קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:[100]

Holy! Holy! Holy! is Adonáy Ṣəba'ót! Filled is all earth by the One's Glory!	Kadóš, kadóš, kadóš Adonáy Ṣəba'ót, məló khol-ha'áreṣ kəbodó.»	***Kados. Kados. Kados. .A. Zebaoth meló col haares quebodó."***

Leader:

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים.

Over against them, [others] praised and said:	Ləŋummatám məšabbəḥím və'ómərím:	*Lehumatam mesabehim veomerim.*

99 Hebrew: Amsterdam 1631, f. 20a (Šàḥarít for 10 Tēbét (and other fast days)); 37b–38a (Minḥá for 10 Tēbét (and other fast days)). An alternative form of the beginning is found in the version for the repeated ŋAmidá on ŋArbít for ŋèreb Tišŋá bə'Ab (Amsterdam 1631, f. 61a): נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמָךְ כַּשֵּׁם שֶׁמַּקְדִּישִׁין אוֹתוֹ בִּשְׁמֵי מָרוֹם וְכֵן כָּתוּב עַל יַד נְבִיאָךְ. The ŋArbít šel Tišŋá bə'Ab seems to be the only occasion where the Spanish and Portuguese tradition has been known to use the "Nəkaddéš" opening which is frequently used by Aškenazím.

100 *Yəšaŋyáhu* (*Isaiah*) 6:3.

Congregation:

בָּרוּךְ כְּבוֹד־יְהֹוָה מִמְּקוֹמוֹ׃[101]

Blessed is Adonáy's Glory from the One's Place!	**«Barúkh kəbód-Adonáy mimməkomó!»**	***"Baruh quebod .A. mimecomo."***

Leader:

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר.

And in Your holy Words it is written to say:	Ubdibré kodšəkhá katúb lēmór:	*Vbdibré codseha catub lemor.*

Congregation:

יִמְלֹךְ יהוֹה ׀ לְעוֹלָם

אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ׃[102]

Reign shall Adonáy forever; your *Elohím*, Ṣiyyón, to all generations. Praise ye *Yáh*!	**«Yimlókh Adonáy ləŋolám; Elohàyikh, Ṣiyyón, lədór vadór, hàləluyáh!»**	***"Ymloch .A. leholam elohaih Zion ledor vador Haleluyah."***[103]

When not read out loud in minyán, start Kədušṡàt Haššém here:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.

You are holy, and Your Name is holy, and holy ones on every day do praise You — always!	Attá kadóš, vəšimkhá kadóš, ukdoším bəkhol-yóm yəhàləlúkha, ssèla.	*Tu santo, y tu nombre santo, y santos en todo dia te loaran siempre.*

101 *Yəḥezqél* (*Ezechiel*) 3:12.
102 *Təhillím* (*Psalms*) 146:10.
103 Ladino transliteration of Hebrew: Amsterdam 1630, f. 25b–26a.

Ḥatimá of bərakhá 3:

Version for Šabbát təšubá:

בָּרוּךְ אַתָּה יהוה.
הַמֶּלֶךְ הַקָּדוֹשׁ:

Barúkh attá Adonáy,
hammèlekh hakkadóš.

Bendito tu .A. el Rey el santo.

Blessed are You, Adonáy,
the holy Sovereign.

Version for all other days:

בָּרוּךְ אַתָּה יי.
הָאֵל הַקָּדוֹשׁ:

Blessed are You, Adonáy, the holy *Él.*	Barúkh attá Adonáy, haÉl hakkadóš.	*Bendito tu .A. el Dio el santo.*

II: Emṣayyót (intermediate bərakhót) for weekdays

Continue with the supplicatory bərakhót (full text starts on page 70) — each person silently and at their own.

An abbreviated version, the Habinénu, is permitted to use when there is no time to say the full version or if one is otherwise not able to do so.[104] *The Yərúšalmí version can be found on page 69.*

104 According to the Talmúd Yərúšalmí, *Bərakhót* 4:3 (34a) and the Talmúd Bablí, *Bərakhót* 29a. It is not appropriate to say this short version during evening prayers with Habdalá after a Šabbát or yom tób.

Habinénu (Yərúšalmí version)

The following version of Habinénu is found in Talmúd Yərúšalmí, *Bərakhót* 4:3 (34a).

הֲבִינֵנוּ · רְצֵה תְשׁוּבָתֵינוּ	**4**	Habinénu; 5 rəṣé təšúbaténu;
סְלַח לָנוּ · גְּאָלֵנוּ · רְפָא חֹלָיֵינוּ	**6**	səlaḥ-lánu; 7 gó’alénu; 8 rafé ḥóliyyénu;

In the winter, say:

בָּרֵךְ שְׁנוֹתֵינוּ גִּשְׁמֵי בְרָכָה

9a barékh šənoténu gišmé bərakhá;

In the summer, say:

בָּרֵךְ שְׁנוֹתֵינוּ בִּתְלָלֵי בְרָכָה

9b barékh šənoténu bitlalé bərakhá;

All days, continue:

כִּי מְפוּזָּרִים אַתָּה מְקַבֵּץ	**10**	ki məfúzərím attá məkabbéṣ;
וְתוֹעִין עָלֶיךָ לִשְׁפּוֹת	**11**	vətoŋín ŋalèkha lišpót;
וְעַל הָרְשָׁעִים תָּשִׁית יָדָךְ	**12**	vəŋal hárəšaŋím tašít yadákh;
וְיִשְׂמְחוּ כָּל־חוֹסֵי־בָךְ	**13**	vəyismaḥú kol-ḥúsē bákh
בְּבִנְיַן עִירָךְ	**14**	bəbinyàn ŋirákh,
וּבְחִדּוּשׁ בֵּית הַמִּקְדָּשָׁךְ		ub’ḥiddúš Bét Hammikdašákh,
וּבִצְמַח דָּוִד עַבְדָּךְ		ubiṣmàḥ Davíd ŋabdákh;
כִּי טֶרֶם נִקְרָא אַתָּה תַּעֲנֶה כָּאָמוּר	**15**	ki tèrem nikrá attá tàŋanè, ká’amúr:

Yəšaŋyáhu (Isaiah) 65:24.

וְהָיָה טֶרֶם־יִקְרָאוּ וַאֲנִי אֶעֱנֶה	«Vəhayá tèrem yikrá’u và’aní èŋenè;
עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע׃	ŋód hém mədabbərím và’aní ešmáŋ.»

(4) Enlighten us; (5) receive our return; (6) forgive us; (7) save us; (8) heal our sick ones; (9: *winter*) bless our years with rain for a blessing; | (9: *summer*) bless our years with dew for a blessing; (10) for the scattered shall You gather; (11) and the stray ones unto You for judgement; (12) and against the evil ones lift Your Hand; (13) and give joy to those who put trust in You; (14) through the building of Your city and the renewal of Your Holy Temple, and the growth of Davíd Your servant; (15) for before we call You, You answer; as it is said: “And it shall be that before they call, I shall answer; until they shall speak and I shall listen.”

Ḥatimá:

בָּרוּךְ אַתָּה יהוה. שׁוֹמֵעַ תְּפִלָּה׃ Barúkh attá Adonáy, šoméaŋ təfillá.

Blessed are You, Adonáy, Who hears prayer.

Continue with bərakhá 16 on page 82.

Supplicatory bərakhót, regular version for weekdays and fast days

4: Biná (Understanding)

אַתָּה חוֹנֵן לְאָדָם דַּעַת. וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.
וְחָנֵּנוּ מֵאִתְּךָ דֵּעָה וּבִינָה וְהַשְׂכֵּל.

You graciously give the human knowledge,
and teach the mortal understanding;
and favour us from You with knowledge
and understanding and reason.

Attá ḥonén lə'adám dàŋat,
umlammé̄d lè'enóš biná;
vəḥonnénu mé'ittəkhá dēŋá
ubiná vəhaskél;

Tu apiadan al hombre sabiduria,
y abeẕan á varon entendimiento,
y apiadanos de contigo sabiduria,
y entendimiento, y intellecto.

בָּרוּךְ אַתָּה יי. חוֹנֵן הַדָּעַת:

Blessed are You, Adonáy,
gracious Giver of knowledge.

Barúkh attá Adonáy,
ḥonén haddàŋat.

Bendito tu .A.
apiadan el saber.

5: Təšubá (Return)

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ. וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ.
וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵימָה לְפָנֶיךָ.

Make us restore our ways, our Parent,
to Your Torá,
and draw us near, our Sovereign,
to Your service,
and make us return with full restoration
to Your presence!

Hašibénu, Abínu,
ləTóratèkha,
vəkárəbénu, Malkénu,
làŋabódatèkha,
vəhàḥazirénu bitšubá šəlēmá
ləfanèkha!

Haẕ nos tornar nuestro padre
á tu Ley,
y alleganos nuestro rey
á tu servicio,
y tornanos con contricion perfeta
delante ti:

בָּרוּךְ אַתָּה יי. הָרוֹצֶה בִּתְשׁוּבָה:

Blessed are You, Adonáy,
Who is pleased by restoration of ways.

Barúkh attá Adonáy,
hároṣè bitšubá.

Bendito tu .A.
el envoluntan en contricion.[105]

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105 Ladino: Amsterdam 1630, f. 26a.

6: Səliḥá (Forgiveness)

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ. מְחֹל־לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ.
כִּי אֵל טוֹב וְסַלָּח אָתָּה.

Forgive us, our Parent,
for we have sinned;
pardon us, our Sovereign,
for we have transgressed;
for a Good and Forgiving *Él* are You!

Səlàḥ-lánu, Abínu,
ki ḥatánu;
məḥól-lánu, Malkénu,
ki fašáŋenu;
ki Él tób vəsalláḥ átta!

Perdona á nos nuestro padre
que pecamos
perdona á nos nuestro Rey
que rebellamos,
que Dio bueno y perdonan tu:

בָּרוּךְ אַתָּה יי. חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

Blessed are You, Adonáy,
Who is Greatly Gracious
to forgive.

Barúkh attá Adonáy,
ḥannún hammarbè
lislóaḥ.

Bendito tu .A.
gracioso el muchiguan
para perdonar.[106]

7: Gə'ulá (Redemption)

רְאֵה נָא בְעָנְיֵנוּ. וְרִיבָה רִיבֵנוּ.
וּמַהֵר לְגָאֳלֵנוּ גְּאֻלָּה שְׁלֵמָה לְמַעַן שְׁמֶךָ.
כִּי אֵל גּוֹאֵל חָזָק אָתָּה.

Do see our need
and promote our sake,
and hasten to redeem us
with full redemption
for the sake of Your Name,
for a redeeming and mighty *Él* are You!

Rə'é na bəŋonyénu,
vəribá ribénu,
umahér ləgá'olénu
gə'ullá šəlēmá
ləmàŋan Šəmèkha,
ki Él go'él ḥazák átta;

Vee agora nuestra aflicion,
y baraja nuestra baraja,
y apressura para redemirnos
redempcion perfeta
por tu nombre,
que Dio redemidor fuerte tu.

בָּרוּךְ אַתָּה יי. גּוֹאֵל יִשְׂרָאֵל:

Blessed are You, Adonáy,
redeemer of Yisra'él.

Barúkh attá Adonáy,
go'él Yisra'él.

Bendito tu .A.
redemidor de Ysrael.[107]

On public fast days, the Ḥazzán reads the ŋAnénu here.

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106 Ladino: Amsterdam 1630, f. 26a.
107 Ladino: Amsterdam 1630, f. 26a.

8: Rəfu'á (Healing)

רְפָאֵנוּ יהוה וְנֵרָפֵא. הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה. כִּי תְהִלָּתֵנוּ אָתָּה.

Heal us, Adonáy, and we shall be healed; save us, and we shall be saved; for our praise are You!	Rəfa'énu Adonáy vənérafé, hóšiŋénu vənivvašéŋa, ki təhillaténu átta;	*Melezinanos .A. y seremos melezinados* *salvanos Y seremos salvos,* *que nuestro loor tu.*

Sefardím say:

וְהַעֲלֵה אֲרוּכָה וּמַרְפֵּא לְכָל־
תַּחֲלוּאֵינוּ. וּלְכָל־מַכְאוֹבֵינוּ. וּלְכָל־
מַכּוֹתֵינוּ.

and let there arise cure and healing for all our diseases, and for all our pains, and for all our wounds;	vəhàŋalé arukhá umarpé ləkhol-tàḥalu'énu, ulkhol-makh'obénu, ulkhol-makkoténu,	*Y haz subir melezina* *y sanidad* *a todas nuestras enfermedades,* *y a todos nuestros dolores,* *y á todas nuestras llagas:*

Aškenazím say:

וְהַעֲלֵה
רְפוּאָה שְׁלֵמָה לְכָל־
מַכּוֹתֵינוּ.

and let there arise complete healing for all our wounds;	vəhàŋalé rəfu'á šəlēmá ləkhol-makkoténu,

(At this point, some have the custom to insert a personal prayer for specific people who are sick or wounded.)

All days, continue:

כִּי אֵל A(מֶלֶךְ) רוֹפֵא רַחֲמָן וְנֶאֱמָן אָתָּה.

for a healing *Él*, [A](a sovereign) of mercy and faithfulness are You.	ki Él [A](mèlekh) rofé ràḥamán vənè'emán átta;	*que Dio melezinan* *piadoso y fiel tu.*

בָּרוּךְ אַתָּה יי. רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

Blessed are You, Adonáy, **Healer of the sick** **of Your people Yisra'él.**	**Barúkh attá Adonáy,** **rofé ḥolé** **ŋammó Yisra'él.**	***Bendito tu .A.*** ***melezinan enfermos*** ***de su pueblo Ysrael.***[108]

108 Ladino: Amsterdam 1630, f. 26a–b.

9a: Birkàt haššaním (blessing of the years)

(In the winter, continue on the next page.)

9a: In the summer (from ḥól hammoŋéd Pèsaḥ to 4th/6th December), say:

בָּרְכֵנוּ אָבִינוּ בְּכָל־מַעֲשֵׂה יָדֵינוּ.
וּבָרֵךְ שְׁנָתֵנוּ בְּטַלְלֵי רָצוֹן. בְּרָכָה וּנְדָבָה.

וּתְהִי אַחֲרִיתָהּ חַיִּים וְשָׂבָע וְשָׁלוֹם.
כַּשָּׁנִים הַטּוֹבוֹת לִבְרָכָה. כִּי אֵל טוֹב וּמֵטִיב אָתָּה.

Bless us, our Parent,
with all the work of our hands,
and bless our year
with dews of [divine] will,
blessing and abundance.

and may its ending be with life
and plenty and peace;
like the good years for a blessing;
for a good and beneficent *Él* are You.

Bárəkhénu, Abínu,
bəkhol-màŋasé yadénu,
ubarékh šənaténu
bətaləlé raṣón,
bərakhá undabá,

ut'hí àḥaritáh ḥayyím
vəsabáŋ vəšalóm,
kaššaním hattobót librakhá;
ki Él tób umētíb átta.

Bendizenos nuestro padre
en toda obra de nuestras manos,
y bendize nuestro año
con rocios de voluntad,
bendicion, y grado;

y sea su postrimeria vidas,
y hartura, y paz,
como años los buenos para bendicion,
que Dio bueno y benefician tu.

בָּרוּךְ אַתָּה יי. מְבָרֵךְ הַשָּׁנִים:

Blessed are You, Adonáy,
blesser of the years.

Barúkh attá Adonáy,
məbarékh haššaním.

Bendito tu .A.
bendizien los años. [109]

Continue with b. 10 (Kibbúṣ galuyyót) on page 76.

109 Ladino: Amsterdam 1630, f. 26b–27a.

9b: In the winter (from 5th/7th December until ŋÈreb Pèsaḥ), say:

בָּרֵךְ עָלֵינוּ. יהוה אֱלֹהֵינוּ. אֶת־הַשָּׁנָה הַזֹּאת.
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה.
וְתֵן טַל וּמָטָר לִבְרָכָה עַל כָּל־פְּנֵי הָאֲדָמָה.
וְרַוֵּה פְּנֵי תֵבֵל. וְשַׂבַּע אֶת־הָעוֹלָם כֻּלּוֹ מִטּוּבָךְ[110].
וּמַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ. וּמֵעֹשֶׁר מַתְּנוֹת יָדֶיךָ:

Bless for us, Adonáy, our *Elohím*,
this year,
and every kind of its produce for good,
and give dew and rain for a blessing
on all the face of the earth,
and water the face of the world;
and sate the universe wholly by Your goodness;
and fill our hands with Your blessings,
and with the treasure of gifts from Your hands.

Barékh ŋalénu, Adonáy Elohénu,
et-haššaná hazzót,
və'et-kol-miné təbúatáh lətobá,
vətén tàl umatár librakhá
ŋal kol-pəné há'adamá,
vəravvé fəné tēbél,
vəsabbàŋ et-háŋolám kulló mittubákh;
umallé yadénu mibbirkhotèkha,
umēŋóšer mattənót yadèkha.

Bendize sobre nos .A. nuestro Dio
al año este,
y á todas suertes de su renuevo para bien,
y dá rocio y lluvia por bendicion
sobre todas fazes de la tierra:
y harta fazes del mundo,
y harta al mundo todo el de tu bien.
Y hinche nuestra mano de tus bendiciones,
y de riqueza de dadivas de tu mano.

110 **Variants:** מִטּוּבְךָ (Charbit 1994); מִטּוּבֶךָ (London 1965).

שָׁמְרָה וְהַצִּילָה שָׁנָה זוֹ מִכָּל־דָּבָר רָע.
וּמִכָּל־מִינֵי מַשְׁחִית. וּמִכָּל־מִינֵי פוּרְעָנוּת.
וַעֲשֵׂה לָהּ תִּקְוָה טוֹבָה. וְאַחֲרִית שָׁלוֹם:
חוּס וְרַחֵם עָלֶיהָ וְעַל כָּל־תְּבוּאָתָהּ וּפֵירוֹתֶיהָ.
וּמְבָרְכָהּ בְּגִשְׁמֵי רָצוֹן בְּרָכָה וּנְדָבָה.
וּתְהִי אַחֲרִיתָהּ חַיִּים וְשָׂבָע וְשָׁלוֹם.
כִּי אֵל טוֹב וּמֵטִיב אַתָּה. וּמְבָרֵךְ הַשָּׁנִים.

Guard and protect this year from all evil things,
and from all kinds of disasters,
and from all kinds of destructiveness,
and make for it good hope and a peaceful end.

Have pity and mercy on it,
and on all its produce and its fruits,
and bless it with agreeable rains,
blessing and abundance;

and may its ending be with life
and plenty and peace;
for a good and beneficent *Él* are You,
and a blesser of the years.

Šomrá vəhaṣṣíla šaná zó mikkol-dabár ráŋ,
umikkol-miné maš'ḥít,
umikkol-miné furŋanút,
vàŋasé láh tikvá tobá, və'àḥarít šalóm.

Ḥús vəraḥém ŋalèha,
vəŋal kol-təbú'atáh uférotèha,
ubárəkháh bəgišmé raṣón,
bərakhá undabá;

ut'hí àḥaritáh ḥayyím
vəsabáŋ vəšalóm,
ki Él tób umētíb átta;
umbarékh haššaním.

Guarda y escapa año este de toda cosa mala,
y todas maneras de dañador,
y de todos modos de vengança,
y haz á el esperança buena, y su fin paz.

Abriga y apiada sobre el,
y sobre todo su renuevo y sus frutos,
y bendizelo con lluvias de voluntad,
bendicion y grado,

y sea su postrimeria vidas,
y hartura, y paz,
que Dio bueno y benefician tu,
y bendizien los años.

בָּרוּךְ אַתָּה יי. מְבָרֵךְ הַשָּׁנִים:

Blessed are You, Adonáy,
blesser of the years.

Barúkh attá Adonáy,
məbarékh haššaním.

Bendito tu .A.
bendizien los años.[111]

111 Ladino: Amsterdam 1630, f. 26b–27a.

10: Kibbúṣ galuyyót (Gathering of the exiles)

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד מְהֵרָה מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ:

Blow the great šofár for our freedom!
And raise the sign to gather our exiles,
and gather us together soon
from the four corners of the earth to our land.

Təkàŋ bəšofár gadól ləḥéruténu,
vəsá nés ləkabbéṣ galuyyoténu,
vəkabbəṣénu yàḥad məhērá
méarbàŋ kanfót ha'áreṣ lə'arṣénu;

Tañe con sophar grande para nuestra alforria,
y alça pendon para apañar nuestros captiverios
y apañanos ávna ayna
de quatro partes de toda la tierra.

בָּרוּךְ אַתָּה יי. מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

Blessed are You, Adonáy,
gatherer of the exiles of
Your people Yisra'él.

Barúkh attá Adonáy,
məkabbéṣ nid'ḥé
ŋammó Yisra'él.

Bendito tu .A.
apañan derramados
de su pueblo Ysrael.[112]

11: Dín (Law)

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה. וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה.
וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה. וּמְלוֹךְ עָלֵינוּ מְהֵרָה.
אַתָּה יהוה לְבַדְּךָ. בְּרַחֲמִים בְּצֶדֶק וּבְמִשְׁפָּט.

Restore our judges as of old,
and our counsellors as in the beginning;
and remove from us sorrow and wailing;
and reign over us soon —
You Adonáy alone! —
with mercy, with righteousness and with judgement.

Hašíba šófəténu kəbaríšoná,
vəyóŋaṣénu kəbattəḥillá,
vəḥasér mimmènnu yagón và'anaḥá,
umlókh ŋalénu məhērá,
attá Adonáy ləbaddəkhá,
bəràḥamím, bəṣèdek ubmišpát;

Haznos tornar nuestros juezes como de primero,
y nuestros consejeros como en principio.
Y aparta de nos ansia y sospiro,
y reyna sobre nos ayna
tu .A. á tus solas
con piedades, con justedad, y con juizio.

Between Roš Haššaná and Kippúr, conclude:

בָּרוּךְ אַתָּה יי.
הַמֶּלֶךְ הַמִּשְׁפָּט:

Blessed are
You, Adonáy,
the Sovereign
Who judges.

Bendito tu
.A.
el rey
del juyzio.[113]

Barúkh attá
Adonáy,
hammèlekh
hammišpát.

All other days, conclude:

בָּרוּךְ אַתָּה יי.
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

Blessed are You,
Adonáy,
Sovereign Who loves
righteousness
and judgement.

Barúkh attá
Adonáy,
mèlekh ohéb
ṣədaká
umišpát.

Bendito tu
.A.
rey aman
justedad
y juyzio.[114]

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112 Ladino: Amsterdam 1630, f. 27a.
113 Ladino: Amsterdam 1636, p. 426.
114 Ladino: Amsterdam 1630, f. 27a.

12: Malšiním (Slanderers)

לַמַּלְשִׁינִים אַל תְּהִי תִקְוָה. [115] וְכָל־הַזֵּדִים כְּרֶגַע יֹאבֵדוּ.
וְכָל־אֹיְבֶיךָ וְכָל־שׂוֹנְאֶיךָ מְהֵרָה יִכָּרֵתוּ.
וְכָל־עֹשֵׂי רִשְׁעָה מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְכַלֵּם.
וְתַכְנִיעֵם בִּמְהֵרָה בְּיָמֵינוּ.

To the slanderers be there no hope,
and all arrogant ones:
in a moment may they cease;
and all Your enemies and all who hate You:
may they soon be cut off;
and all who do evil:
Soon be they uprooted
and crushed and consumed,
and humble them soon, in our days.

Lammalšiním al təhí tikvá,
vekhol-hazzēdím
kərègaŋ yobédu,
vəkhol-óyəbèkha vəkhol-sónə'èkha
yikkarétu,
vəkhol-ŋosé rišŋá
məhērá təŋakkér
utšabbér utkhallém,
vətakhniŋém bimhērá bəyaménu;

A los malsinim no sea esperança
y todos los sobervios
como punto seran deperdidos
y todos tus enemigos, y todos tus aborrecientes
ayna seran tajados,
y todos obrantes malicia
ayna seran arrancados,
y seran quebrados, Y atemarloshas,
y quebrantarloshas ayna en nuestros dias:

בָּרוּךְ אַתָּה יי. שׁוֹבֵר אֹיְבִים וּמַכְנִיעַ זֵדִים[116]:

Blessed are You, Adonáy,
Breaker of enemies
and humbler of the arrogant.

Barúkh atta Adonáy,
šobér óyəbím
umakhníaŋ zēdím.

Bendito tu .A.
quebran enemigos,
y quebrantan sobervios.[117]

115 Most minhagím have the phrase וְכָל־הַמִּינִים (vəkhol-hamminím, *'and all apostates'*) inserted here. In the Spanish and Portuguese minhág, this phrase has traditionally been omitted in respect for the victims of the Inquisition — who were often forced to convert to Christianity to save their lives.
116 Variants: זֵדִים (London 1965, Charbit 1994); מִינִים (Charbit 1994)
117 Ladino: Amsterdam 1630, f. 27a.

13: Ṣaddikím (the righteous)

עַל הַצַּדִּיקִים. וְעַל הַחֲסִידִים. וְעַל שְׁאֵרִית עַמְּךָ בֵּית יִשְׂרָאֵל. [118] וְעַל פְּלֵיטַת בֵּית סוֹפְרֵיהֶם. וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ. יֶהֱמוּ נָא רַחֲמֶיךָ יהוה אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב לְכָל־הַבֹּטְחִים בְּשִׁמְךָ בֶּאֱמֶת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם. וּלְעוֹלָם לֹא נֵבוֹשׁ. כִּי בְךָ בָטָחְנוּ. וְעַל חַסְדְּךָ הַגָּדוֹל בֶּאֱמֶת נִשְׁעָנְנוּ.

Towards the righteous and towards the kind, and towards the remnants of Your people, the House of Yisra'él, and towards the remaining of their House of Scribes, and towards the righteous strangers, and towards us,	ŋAl haṣṣaddikím vəŋal hàḥasidím, vəŋal šəērít ŋamməkhá bét Yisra'él, vəŋal pəlētàt bét sóferēhèm, vəŋal gēré haṣṣèdek, vəŋalénu,	*Sobre los justos, y sobre los buenos,* *y sobre resto de tu pueblo* *casa de Ysrael,* *y sobre escapadura* *de casa de sus escrivanos,* *y sobre peregrinos de la justedad,* *y sobre nos:*
let Your mercy be moved, Adonáy, our Elohím, and give a good reward to all those who put trust in Your Name for truth; and place our portion with theirs, and put us never to shame, for in You do we trust; and on Your great kindness in truth we rely.	yèḥemú na ràḥamèkha, Adonáy Elohénu, vətén sakhár tób ləkhol-habbótəḥím bəšimkhá bè'emèt, vəsím ḥelkénu ŋimmahèm, ulŋolám ló nēbóš; ki bəkhá batáḥnu, vəŋal ḥasdekhá haggadól bè'emèt nišŋàn'nu;	*muevanse agora tus piadades* *.A. nuestro Dio,* *y dá premio bueno* *á todos los confiantes* *en tu nombre con verdad,* *y pon nuestra parte con ellos,* *y para siempre no nos avergonçaremos,* *que en ti nos enfiuziamos:* *y sobre tu merced la grande* *con verdad nos sostenemos:*

בָּרוּךְ אַתָּה יי. מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

Blessed are You, Adonáy, the Supporter and Trust of the righteous.	**Barúkh attá Adonáy, mišŋán umibtáḥ laṣṣaddikím.**	***Bendito tu .A. sostenimiento y fiuzia de los justos.***[119]

118 Insertion in Charbit 1994: וְעַל זְקֵנֵיהֶם *vəŋal ziknēhèm* (and towards their elders). Absent in London 1965.
119 Ladino: Amsterdam 1630, f. 27a–b.

14: Binyàn Yərúšalàim – Malkhút Bét Davíd
(Building the City – Reign of David's House)

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַם עִירְךָ כַּאֲשֶׁר דִּבַּרְתָּ .
וְכִסֵּא דָוִד (עַבְדְּךָ)[120] מְהֵרָה בְּתוֹכָהּ תָּכִין.[121]
וּבְנֵה אוֹתָהּ בִּנְיַן עוֹלָם בִּמְהֵרָה בְיָמֵינוּ.

Dwell You amidst Your town Yərúšalàim
as You did say;
and the throne of Davíd
soon therein do restore;
and build it as a building of eternity
soon, in our days.

Tiškón bətókh Yərúšalàim ŋírəkhá
kà'ašèr dibbàrta,
vəkhissé Davíd
məhērá bətokháh takhín,
ubné otáh binyàn ŋolám
bimhērá bəyaménu;

Morarás entre Yerusalaim tu ciudad,
como fablaste,
y silla de David tu siervo
ayna entre ella compornas,
y fragua á ella fraguamiento de siempre
ayna en nuestros dias.

בָּרוּךְ אַתָּה יי. בּוֹנֵה יְרוּשָׁלָֽם:

Blessed are You, Adonáy,
Builder of Yərúšaláim.

Barúkh attá Adonáy,
boné Yərúšaláim.

Bendito tu .A.
fraguan Yerusalaim.[122]

אֶת־צֶמַח דָּוִד עַבְדְּךָ[123] מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ.
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם.[124]

The branch of Davíd Your servant,
soon make it sprout;
and his horn do exalt in Your salvation,
for towards Your salvation we long every day.

Et-ṣèmaḥ Davíd ŋabdəkhá
məhērá taṣmíaḥ,
vəkarnó tarúm bišúŋatèkha,
ki líšuŋátəkhá kivvínu kol-hayyóm;

A Hermollo de David tu siervo
ayna harás hermollecer,
y su reyno enaltecerás con tu salvacion,
que á tu salvacion esperamos todo el dia:

בָּרוּךְ אַתָּה יי. מַצְמִיחַ קֶרֶן יְשׁוּעָה:

Blessed are You, Adonáy,
Who makes to sprout
the horn of salvation.

Barúkh attá Adonáy,
maṣmíaḥ
kèren yəšuŋá.

Bendito tu .A.
hazien hermollecer
reyno de salvacion.[125]

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120 Present in Charbit 1994. Absent in London 1965.
121 Maimonides omits the passage *"vəkhissé Davíd ... takhín"* (Mišné Torá, Séfer àhabá, *Séder hattəfillá* 16:14).
122 Ladino: Amsterdam 1630, f. 27b; Amsterdam 1636, p. 89.
123 Word omitted by Maimonides (Mišné Torá, Séfer àhabá, *Séder hattəfillá* 16:15).
124 Maimonides omits the passage *"ki líšuŋátəkhá kivvínu kol-hayyóm"* (Mišné Torá, Séfer àhabá, *Séder hattəfillá* 16:15).
125 Ladino: Amsterdam 1630, f. 27b; Amsterdam 1636, p. 89.

15: Kabbalàt təfillá (Reception of prayer)

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. אָב הָרַחֲמָן. חוּס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת
וְתַחֲנוּנִים אַתָּה. וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל־תְּשִׁיבֵנוּ.

Hear our voice, Adonáy, our *Elohím*,
Parent of Mercy, save and have mercy on us,
and receive with mercy and with favour
our prayers;
for an Él Who hears prayers and supplications are You;
and from Your presence, our Sovereign,
empty-handedly let us not return.

Šəmàŋ kolénu, Adonáy Elohénu,
áb haràḥamán, ḥús vəraḥém ŋalénu,
vəkabbél bəràḥamím ubraṣón
et-təfillaténu,
ki Él šoméaŋ təfillót vətàḥanuním attá,
umilləfanèkha malkénu
rēkám al-təšibénu;

Oye nuestra boz .A. nuestro Dio
Padre el piadoso, (...) y apiada sobre nos,
y rescibe con piedades y con voluntad
á nuestra oracion,
que Dio oyen oraciones y rogativas tu:
y delante ti nuestro rey
en vazio no nos hagas tornar:

The leader reads out loud again from here:

חָנֵּנוּ וַעֲנֵנוּ תְּפִלָּתֵינוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה.

Be gracious to us and answer our prayers,
for You hear the prayer of every mouth.

Ḥonnénu vàŋanénu təfillaténu,
ki attá šoméaŋ təfillàt kol-pè;

apiadanos y respondenos y oye nuestra oracion,
que tu oyen oracion de toda boca.

On fast days, the individual congregant may insert the following in the quiet ŋAmidá:

עֲנֵנוּ אָבִינוּ. עֲנֵנוּ בְּיוֹם צוֹם הַתַּעֲנִית הַזֶּה. כִּי בְּצָרָה גְּדוֹלָה אֲנָחְנוּ. אַל תֵּפֶן לְרִשְׁעֵנוּ. וְאַל תִּתְעַלַּם מַלְכֵּנוּ מִבַּקָּשָׁתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְעֵנוּ. טֶרֶם נִקְרָא אֵלֶיךָ אַתָּה תַּעֲנֶה. נְדַבֵּר וְאַתָּה תִּשְׁמַע. כַּדָּבָר שֶׁנֶּאֱמַר.

Yəšaŋyáhu (Isaiah) 65:24:

וְהָיָ֥ה טֶֽרֶם יִקְרָ֖אוּ וַאֲנִ֣י אֶעֱנֶ֑ה ע֛וֹד הֵ֥ם מְדַבְּרִ֖ים וַאֲנִ֥י אֶשְׁמָֽע׃

כִּי אַתָּה יהוה פּוֹדֶה וּמַצִּיל וְעוֹנֶה וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה.

Answer us, our Parent! Answer us on the day of this fast of affliction, for in a great distress are we. Look not at our badness, and ignore not, our Sovereign, our petitions. We beseech You, be near our cry! Before we call You, You shall reply; We shall speak, and You shall hear, according to that which is said:	ŋAnénu, Abínu! ŋAnénu bəyóm ṣóm hattàŋanít hazzè, ki bəṣará gədolá anàḥnu; al tafèn ləríšŋénu, və'al titŋallàm, Malkénu, mibbakkášaténu; heyè na karób ləšavŋénu, ṭèrem nikrá ēlèkha, attá tàŋanè, nədabbér, və'attá tišmàŋ, kaddabár šennè'emàr:	*Respondenos nuestro padre, respondenos en dia de ayuno de la aflicion el este que en angustia grande nos, no cates á nuestra maldad, y no te encubras nuestro rey de nuestra requesta, see ruego cercano a nuestro clamor, antes que [... ...] hablemos tu oyrás, como palabra que es dicha:*
"And it shall be before you call, and I shall reply; even they speak, and I shall hear."	«Vəhayá ṭèrem yikrá'u, và'aní èŋenè; ŋód hém mədabbərím, và'aní ešmáŋ.»	*Y será antes que llamen, y yo responderé, aun ellos hablantes, y yo oyré:*
For You, Adonáy, do redeem and salvage and answer and show mercy at every hour of distress and affliction.	Ki attá Adonáy podè umaṣṣíl vəŋonè umraḥém bəkhol-ŋét ṣará vəṣukká.	*que tu .A. redimien, y escapan, y respondien, y a piadan en toda hora de angustia y aprieto.*

On fast-days, conclude:

בָּרוּךְ אַתָּה יי.

הָעוֹנֶה [126] בְּעֵת צָרָה:

Blessed are You, Adonáy, Who answers in the hour of distress.	Barúkh attá Adonáy, háŋonè bəŋét ṣará.	*Bendito tu .A. el respondien en hora de angustia.*

On regular days, conclude:

בָּרוּךְ אַתָּה יי.

שׁוֹמֵעַ תְּפִלָּה:

Blessed are You, Adonáy, Who listens to prayer.	**Barúkh attá Adonáy, šoméaŋ təfillá.**	***Bendito tu .A. oyen oracion.***[127]

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126 Some insert לְעַמּוֹ יִשְׂרָאֵל here.
127 Ladino: Amsterdam 1630, f. 27b–28a; Amsterdam 1636, p. 89 f.

16: ŋAbodá (Worship)

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ.
וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

Receive with favour,	Rəṣé	*Envolunta*
O ADONÁY, our *Elohím*,	Adonáy Elohénu	*.A. nuestro Dio*
Your people Yisra'él,	bəŋamməkhá Yisra'él,	*en todo tu pueblo Ysrael:*
and to their prayers have regard;	vəlitfillatám šəŋé,	*y á sus oraciones rescibe,*
and restore the service	vəhašéb háŋabodá	*y haz tornar el servicio*
to the shrine of Your house;	lidbír bētèkha,	*a palacio de tu casa,*
and the fire-offerings of Yisra'él	və'iššé Yisra'él	*y offrendas de Ysrael*
and their prayers	utfillatám	*y sus oraciones*
speedily, in love,	məhērá bə'àhabá	*ayna con amor*
accept with favour;	təkabbél bəraṣón,	*rescibirás con voluntad.*
and may it always please You,	ut'hí ləraṣón tamíd,	*Y sea por voluntad continuo*
the service of Your people Yisra'él.	ŋabodàt Yisra'él ŋammèkha.	*servicio de Ysrael tu pueblo.*[128]

On roš ḥódeš and on ḥól hammoŋéd (the intermediate days of Pèsaḥ and Sukkót), read Yàŋalè vəyabó:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא. יַגִּיעַ יֵרָאֶה וְיֵרָצֶה. יִשָּׁמַע יִפָּקֵד וְיִזָּכֵר. זִכְרוֹנֵנוּ. וְזִכְרוֹן אֲבוֹתֵינוּ.
זִכְרוֹן יְרוּשָׁלַםִ עִירָךְ. וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדָּךְ. וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה לְטוֹבָה.
לְחֵן לְחֶסֶד וּלְרַחֲמִים ...

Our *Elohím*	Elohénu	*Nuestro Dio*
and *Elohím* of our ancestors,	vÉlohé aboténu,	*y Dio de nuestros padres,*
may it rise and come up,	yàŋalè vəyabó,	*suba y venga,*
reach, appear and be accepted with favour;	yaggíaŋ, yéra'è, vəyéraṣé,	*allegue, sea aparecida, y sea enuoluntada,*
heard, recalled [and] remembered, —	yiššamàŋ, yippakéd, yizzakhér,	*sea oida, sea visitada y sea membrada*
the recollection of us,	zikhronénu,	*nuestra memoria*
and the recollection of our ancestors,	vəzikhrón aboténu,	*y memoria de nuestros padres,*
the recollection of Yərúšalàim Your city,	zikhrón Yərúšalàyim ŋirákh,	*memoria de Ierusalaim tu ciudad,*
and the recollection of Mašíaḥ	vəzikhrón Mašíaḥ	*y memoria de vngido*
the offspring of Davíd Your servant,	ben-Davíd ŋabdákh,	*hijo de Dauid tu siervo,*
and the recollection of all Your people	vəzikhrón kol ŋamməkhá	*y memoria de todo tu pueblo*
Yisra'él's House, before You,	bét Yisra'él ləfanèkha	*casa de Israel delante ti,*
for deliverance and for well-being,	liflētá, lətobá,	*para escapamiento, para bien,*
for grace, for kindness and for mercy, ...	ləḥén, ləḥèsed, ulràḥamím, ...	*para gracia, para merced y para piadades ...*

On roš ḥódeš, say:	*On ḥól hammoŋéd Pèsaḥ, say:*	*On ḥól hammoŋéd Sukkót, say:*
... בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה. ...	... בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה. ...	... בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה. בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה. ...

128 Ladino: Amsterdam 1630, f. 28a.

... bəyóm roš haḥódeš hazzè, ...	... bəyóm ḥàg hammaṣṣót hazzè, bəyóm mikrá kódeš hazzè, ...	... bəyóm ḥàg hassukkót hazzè, bəyóm mikrá kódeš hazzè, ...
... en dia de Ros hodes el este ...	*... en dia de [Pascua de las cenceñas este, dia bueno llamadura de santidad este] ...*	*... en dia de [pascua de las cabañas este, dia bueno llamadura de santidad este] ...*
... on this day of the New Moon; ...	... on this day of the festival of maṣṣót, this day of holy convocation; ...	... on this day of the festival of booths, this day of holy convocation; ...

All days of roš ḥódeš and ḥól hammoŋéd, continue:

... לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ: זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בּוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים: בִּדְבַר יְשׁוּעָה וְרַחֲמִים. חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. (כִּי אֵלֶיךָ עֵינֵינוּ.)[129] כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

... to grant us mercy on it and to save us on it.	... ləraḥém bo ŋalénu, ulhóšiŋénu.	*... para apiadar enel sobre nos y para nos saluar.*
Remember us, Adonáy, our *Elohím*, on it for good; visit us on it for a blessing; and save us on it for a good life	Zokhrénu, Adonáy Elohénu, bo lətobá, ufokdénu bo librakhá, vəhóšiŋénu bo ləḥayyím tobím.	*Membranos .A. nuestro Dio enel para bien, y visitanos enel para bendicion, y saluanos enel para vidas buenas,*
With the word of salvation and mercy, spare us, and be gracious unto us, and have mercy upon us and save us; (for towards You are our eyes [turned];) for an *Él*, a Sovereign of mercy and graciousness are You!	Bidbár yəšuŋá vəràḥamím, ḥús vəḥonnénu vəraḥém ŋalénu, vəhóšiŋénu, (ki ēlèkha ŋēnénu,) ki Él mèlekh ḥannún vəraḥúm átta.	*con palabra de saluacion y piadades, apiada, y engracianos, y apiada sobre nos y saluanos,* *que Dio Rey gracioso y piadoso tu.*

All days:

(וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים)[130] תַּחְפּוֹץ בָּנוּ וְתִרְצֵנוּ[131].

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

(And You in Your great mercy,) may You delight in us and receive us with favour, and let our eyes see Your return to Ṣiyyón in mercy.	(Və'attá, bəràḥamèkha hárabbím,) taḥpóṣ bánu, vətirṣénu, vətèḥezèna ŋēnénu bəšúbəkhá ləṢiyyón bəràḥamím.	*(...) Y envolunta en nos, y quietenos, y vean nuestros ojos en tu tornar a Cion con piedades:*

Ḥatimá of bərakhá 16:

בָּרוּךְ אַתָּה יי. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

Blessed are You, Adonáy, Who will restore Your Šəkhiná to Ṣiyyón.	**Barúkh attá Adonáy, hammàḥazír šəkhínató ləṢiyyón.**	***Bendito tu .A. hazien tornar su divinidad á Cion.*[132]**

129 **Ki ēlèkha ŋēnénu:** Absent in Amsterdam 1634 (o. 10), Amsterdam 1650 (f. 4b); present in Livorno 1856, London 1965.
130 **Və'attá beràḥamèkha hárabbím:** Present: Amsterdam 1631, f. 22a; London 1965.
Absent in Amsterdam 1634; Amsterdam 1650; Livorno 1856.
131 **Taḥpoṣ-bánu vətirṣénu:** Present in Amsterdam 1634, Amsterdam 1650, London 1965; Absent in Livorno 1856.
132 Ladino: Amsterdam 1630, f. 28a.

17: Hóda'á (Giving thanks)[133]

*In the second last bərakhá of the ŋAmidá, **we bow** at the word **Modím** in the beginning of the gúf, as well as at the word **barúkh** in the ḥatimá of the bərakhá.*

꙰The Hóda'á was originally part of the Temple service, where it was read after the sacrifice while the congregation did a full prostration. The prostration survives into our days in that it is customary to bow at the word "Modim" in the beginning, and again at the word "Barúkh" in the ḥatimá of this bərakhá. The Hóda'á has been significantly expanded since the early versions from the land of Yisra'él.

This version is read when the prayers are read individually. When, in minyán, the leader recites the bərakhót, he/she recites this version.

מוֹדִים אֲנַחְנוּ לָךְ.
שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ

(S לְעוֹלָם וָעֶד. צוּרֵינוּ. צוּר חַיֵּינוּ.
וּמָגֵן יִשְׁעֵנוּ. אַתָּה הוּא: לְדֹר וָדֹר
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ.)[134]

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ.
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת.
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ.
הַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ.
כִּי מֵעוֹלָם קִוִּינוּ לָךְ:

While, in a minyán, the leader recites the version to the right, the congregation reads the Modím dərabbanán with a low voice:

מוֹדִים אֲנַחְנוּ לָךְ. שֶׁאַתָּה הוּא יי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ. יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּינוּ וּתְחָנֵּנוּ. וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ. לִשְׁמוֹר חוּקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ. וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם. עַל שֶׁאָנוּ מוֹדִים לָךְ.

בָּרוּךְ אַתָּה יי. אֵל הַהוֹדָאוֹת:

Our thanks	**Modím**	***Otorgantes***
we give to You,	anàḥnu lákh,	*nos á ti,*
for You are	šè'attá Hú	*que tu el*
Adonáy,	Adonáy	*.A.*
our *Elohím*	Elohénu	*nuestro Dio,*
and *Elohím*	vÉlohé	*y Dio*
of our ancestors;	aboténu;	*de nuestros padres*
Elohím	Élohé	*Dio*
of all flesh,	kol-basár,	*de toda criatura,*
our shaper,	yóṣərénu,	*nuestro formador*
shaper of the first.	yoṣér bərēšít,	*forman Beresith:*
Blessings	bərakhót ve-	*bendiciones*
and thanks	hóda'ót	*y loores*
to Your Name,	lešimkhá hag-	*á tu nombre*
the Great	gadól	*el grande*
and the Holy;	vehakkadóš,	*y el santo,*
for that	ŋal	*sobre que*
You kept us alive	šehèḥeyitánu	*nos abiviguaste,*
and sustained us;	vəkiyyamtánu;	*y nos afirmaste:*
thus also	kén	*assi*
keep us alive	təḥayyénu	*nos abivigues,*
and show us grace;	ut'ḥonnénu,	*y nos apiades,*
and gather	vetè'esóf	*y apañes*
our exiles	gáluyyoténu	*nuestro captiverio*

133 For notes and commentaries on Birkàt Hóda'á, see pages 181 ff.
134 Absent in Livorno 1856.

to the Courts	leḥaṣrót	*á cortes*
of Your Sanctuary,	kodšèkha,	*de tu santidad,*
to keep	lišmór	*para guardar*
Your statutes	ḥukkèkha	*tus fueros,*
and to do	velàŋasót	*y para hazer*
Your Will	reṣonèkha,	*tu voluntad,*
and to serve You	ulŋobdekhá	*y para servirte*
with a heart	belēbāb	*con coraçon*
that's whole; —	šalém; —	*perfeto*
for which	ŋal	*sobre*
we give our thanks	še'ánu modím	*que nos otorgantes*
to You.	lákh.	*á ti.*
Blessed	Barúkh	*Bendito*
(are You,	(atta	*tu*
Adonáy,)	Adonáy,)	*.A.*
the *Él*	Él	*Dio*
of thanksgivings.	hahóda'ót.	*de los loores*[135]

Our thanks	**Modím**	***Otorgantes***
we give to You,	anàḥnu lákh,	*nos á ti,*
for You are	šè'attá Hú	*que tu el*
Adonáy,	Adonáy	*.A.*
our *Elohím*	Elohénu	*nuestro Dio,*
and *Elohím*	vÉlohé	*y Dio*
of our ancestors	aboténu	*de nuestros padres*
[S](in eternity.	[S](ləŋolám vaŋèd,	*para siempre y siempre,*
Our Rock, our lives' Rock,	ṣurénu ṣúr ḥayyénu,	*fuerte de nuestra vida,*
and Shield of our salvation:	umagén yišŋénu,	*y amparo de nuestra salvacion,*
You are it.	Attá Hú.	*tu el*
Through all generations	Lədór vadór	*para generancio y generancio*
will we thank You,	nodè ləkhá	*loaremos a ti*
and recount Your praise,	unsappér təhillatèkha,)	*y recontaremos tu loor,*
for our lives,	ŋal ḥayyénu	*por nuestras vidas*
which are delivered	hamməsurím	*las entregadas*
into Your hand;	bəyadèkha,	*en tu mano,*
and for our souls,	vəŋal nišmoténu	*y por nuestras almas*
which are in Your care;	happəkudót lákh,	*las encomendadas á ti,*
and for Your miracles,	vəŋal nissèkha	*y por los milagros*
which each day	šebbəkhol-yóm	*que en todo dia*
are with us;	ŋimmánu,	*con nos,*
and for Your wonders	vəŋal niflə'otèkha,	*y por tus maravillas*
and Your benefits,	vətóbotèkha,	*y tus bienes*
which are at every hour —	šebbəkhol-ŋét —	*que en toda hora,*
at eve, and morning	ŋèreb, vabóker,	*tarde, mañana,*
and noon.	vəṣáhoráyim.	*y siestas.*
The Good,	Hattób,	*El bueno*
for never fail they,	ki ló khalú	*que no se atemaron*
Your mercies; —	ràḥamèkha,	*tus piedades,*
The Merciful,	hàməraḥém	*el apiadan*
for never cease they,	ki lo tàmmu	*que no se fenescieron*
Your kindnesses; —	ḥasadèkha,	*tus mercedes*
for from eternity	ki méŋolám	*que de siempre*
we trusted You.	kivvínu lákh.	*esperamos á ti.*[136]

Italianim insert:

לֹא הִכְלַמְתָּנוּ יי אֱלֹהֵינוּ. וְלֹא עֲזַבְתָּנוּ. וְלֹא הִסְתַּרְתָּ פָּנֶיךָ מִמֶּנּוּ׃

Put us not to shame, Adonáy, our *Elohím*!	Ló hikhlamtánu, Adonáy Elohénu,
And abandon us not!	vəló ŋazabtánu,
And turn not Your presence away from us!	vəló histàrta panèkha mimmènnu!

135 Ladino: Amsterdam 1630, f. 29a.
136 Ladino: Amsterdam 1630, f. 28a–b.

*On **Ḥanukká**, say the ŋAl hannissím on page 242.*
*On **Purím**, say the ŋAl hannissím on page 244.*

All days:

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם וְיִתְנַשֵּׂא תָּמִיד
שִׁמְךָ מַלְכֵּנוּ לְעוֹלָם וָעֶד. וְכָל־הַחַיִּים יוֹדוּךָ סֶּלָה:

And for all this,
may it be blessed, and may it be exalted,
and may it be praised continuously,
Your Name, our Sovereign,
forever and ever;
and all that lives
shall thank You — always.

Vəŋal kullám
yitbaràkh, vəyitromàm,
vəyitnassé tamíd
Šimkhá, Malkénu,
ləŋolám vaŋèd,
vəkhol-hàḥayyím
yodúkha ssèla.

Y sobre todas ellas
sea bendito, y sea enaltecido,
y sea enxalçado continuo
tu nombre nuestro rey
para siempre y siempre:
y todos los bivos
te loaran siempre:[137]

On Šabbát təšubá, insert:

וּכְתוֹב לְחַיִּים טוֹבִים. כָּל־בְּנֵי בְרִיתֶךָ:

And inscribe for a good life
all the children of Your covenant.

Ukhtób ləḥayyím tobím,
kol-bəné bəritèkha.

Y escrive para vidas buenas
todos hijos de tu firmamiento,[138]

All days:

וִיהַלְלוּ וִיבָרְכוּ אֶת־שִׁמְךָ הַגָּדוֹל בֶּאֱמֶת לְעוֹלָם. כִּי טוֹב:
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. הָאֵל הַטּוֹב.

And may they praise and bless
Your great Name
in truth forever, for it is good.
Él! Our salvation and our help
always! — the good *Él*.

Vihàləlú, vibárəkhú
et-Šimkhá haggadól
bè'emét ləŋolám, ki tób.
Ha'Él! Yəšúŋaténu vəŋezraténu
sèla, ha'Él hattób.

y alabaran, y bendeziran
á tu nombre el grande
con verdad para siempre, que bueno el
Dio nuestra salvacion, y nuestra ayuda
de siempre el Dio el bueno.

Ḥatimá of bərakhá 17
(bow at "barúkh" in this bərakhá):

בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ. וּלְךָ נָאֶה לְהוֹדוֹת:

Blessed are You, Adonáy,
"the Good" is Your name,
and to You is it becoming to give thanks.

Barúkh attá Adonáy,
«Hattób» Šimkhá,
ulkhá na'è ləhodót.

Bendito tu .A.
el bueno tu nombre,
y a ti conviene para loar.[139]

137 Ladino: Amsterdam 1630, f. 28b.
138 Ladino: Amsterdam Maḥzór 1630, f. 69a.
139 Ladino: Amsterdam 1630, f. 28b.

18: Šalóm (Peace)[140]

Šalóm ráb

In most non-Ḥasidic Aškenazí traditions, one says Šalóm ráb instead of Sim šalóm in weekday afternoon prayers, except for on fast days:

שָׁלוֹם רָב
עַל יִשְׂרָאֵל עַמְּךָ
תָּשִׂים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ
אָדוֹן לְכָל־הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה
בִּשְׁלוֹמֶךָ.

A great peace	**Šalóm ráb**
on Yisra'él	ŋal Yisra'él
Your people	ŋamməkhá
do place forever,	tasím ləŋolám,
for You	ki attá
are the Sovereign,	Hú mèlekh
the Master	adón
of all the peace;	ləkhol-haššalóm;
and good in Your Eyes	vətób bəŋēnèkha
may it be to bless	ləbarékh
Your people	et ŋamməkhá
Yisra'él,	Yisra'él
in each time	bəkhol-ŋét
and in each hour,	ubkhol-šaŋá,
with Your peace.	bišlomèkha.

Sím šalóm

In all Sefardí and Italiani traditions and in Aškenazí Ḥasidic traditions, as well as in the tradition of the GR"A, one says Sim šalóm by the end of the ŋAmidá of every service. This is also the custom on fast days in all minhagím.

שִׂים שָׁלוֹם (בָּעוֹלָם). טוֹבָה וּבְרָכָה.
(חַיִּים) חֵן וָחֶסֶד. (צְדָקָה) וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ יַחַד בְּאוֹר פָּנֶיךָ.
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ יהוה אֱלֹהֵינוּ
תּוֹרָה וְחַיִּים. אַהֲבָה וָחֶסֶד.
צְדָקָה וְרַחֲמִים. בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּרָב־עֹז וְשָׁלוֹם:

Grant peace (in the world);	**Sím šalóm (bàŋolám);**	***Pon paz* [*enel mundo*],**
welfare and blessing;	tobá ubrakhá,	*bien, y bendicion,*
(life,) grace and kindness;	(ḥayyím,) ḥén vaḥèsed,	*(vidas) gracia y merced,*
justice and mercy	ṣədaká vəràḥamím	*y piedades*
to us and to all Yisra'él	ŋalénu, vəŋal kol-Yisra'él	*sobre nos, y sobre todo Ysrael*
Your people,	ŋammèkha,	*tu pueblo,*
and bless us, our Parent,	ubárəkhénu, Abínu,	*y bendizenos nuestro padre*
all together,	kullánu yàḥad	*todos nos áuna*
by the light of Your Presence;	bə'ór panèkha;	*con luz de tus fazes.*
for by the light of Your Presence	ki bə'ór panèkha	*Que con luz de tus fazes*
gave You us,	natàtta-lánu,	*diste á nos*
ADONÁY, our *Elohím*:	ADONÁY Elohénu:	*.A. nuestro Dio*
Torá and life,	Torá vəḥayyím,	*ley y vidas,*
love and kindness,	àhabá vaḥèsed,	*amor y merced,*
justice and mercy,	ṣədaká vəràḥamím,	*justedad y piedades,*
blessing and peace;	bərakhá vəšalóm;	*bendicion y paz,*
and good in Your Eyes	vətób bəŋēnèkha	*y bueno en tus ojos*
may it be to bless	ləbarékh	*para bendezir*
Your people Yisra'él	et-ŋamməkhá Yisra'él	*á todo tu pueblo Ysrael*
with an abundance of strength	bərob-ŋóz	*con muchedumbre de fortaleza*
and peace.	vəšalóm.	*y paz.*

140 **For footnotes** on variant readings, etc., see page 185.

On Šabbát təšubá, insert:

וּבְסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם. וּפַרְנָסָה טוֹבָה. וִישׁוּעָה וְנֶחָמָה. וּגְזֵרוֹת טוֹבוֹת[141].
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

And in the Book of Life, Blessing and Peace, and Good Sustenance, and Salvation and Consolation, and Good Decrees, be remembered and inscribed before You we, and all Your people Yisra'él, for a good life and for peace.	Ubséfer ḥayyím, bərakhá vəšalóm, ufarnasá tobá, víšuŋá, vənèḥamá, ugzērót tobót, nizzakhér vənikkatéb ləfanèkha anàḥnu, vəkhol-ŋamməkhá Yisra'él, ləḥayyím tobím ulšalóm.	*Y en libro de vidas* *bendicion y paz,* *y govierno bueno,* *y salvacion, y conorte,* *y sentencias buenas,* *seanos membrados y seamos escritos delante ti,* *nos y todo tu pueblo Ysrael* *para vidas y para paz:*[142]

(All traditions on all days:) ***Ḥatimá of bərakhá 18:***

בָּרוּךְ אַתָּה יי.
הַֽמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.
אָמֵן:

Blessed are You, ADONÁY, Who blesses Your people Yisra'él with peace. Amén.	**Barúkh attá ADONÁY, hàməbarékh et-ŋammó Yisra'él baššalóm; amén.**	***Bendito tu .A. el bendizien á su pueblo Ysrael con paz Amen.***

141 Variants: וּגְזֵרוֹת טוֹבוֹת *ugzērót tobót* "and good decrees" (London 1965); חֵן וָחֶסֶד *ḥén vaḥèsed* "grace and kindness" (Livorno 1856); — (Bokser 1983).
142 Ladino: Amsterdam 1630 Maḥzór, f. 31a–b.

Private meditation

At this point, after the basic ŋAmidá is over, but before stepping down to the closing formula of "ŋOsè šalóm", we take a moment for private meditation.
The standard text provided in most siddurím is the meditation by Mar bəréh dəRabēná (see alternative D below), but any or more of the other alternatives can be used, and we are encouraged to create our own.

Alternative A) Create your own meditation

Alternative B: Meditation of Rab Safrá

Rab Safrá was of the third and fourth generation of Babylonian amóra'ím and was known as an honest and outspoken person. After finishing the bərakhót of the ŋAmidá, he used to say the following personal prayer for universal peace (quoted from Talmúd Bablí, Bərakhót 16b–17a):

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ. שֶׁתָּשִׂים שָׁלוֹם בַּפַּמַּלְיָא[143] שֶׁל מַעְלָה. וּבַפַּמַּלְיָא שֶׁל מַטָּה. וּבֵין הַתַּלְמִידִים הָעוֹסְקִים בְּתוֹרָתֶךָ. וּבֵין עוֹסְקִין לִשְׁמָהּ. בֵּין עוֹסְקִין שֶׁלֹּא לִשְׁמָהּ. וְכָל־הָעוֹסְקִין שֶׁלֹּא לִשְׁמָהּ. יְהִי רָצוֹן שֶׁיְּהוּ עוֹסְקִין לִשְׁמָהּ.[144]

May it be pleasing before You, Adonáy, our *Elohím*,
that You make peace
amongst the family household [of angels] above
and amongst the family household [of people] below,
and between the students who are engaged with Your Torá
and those who are engaged for her name,
and those who are engaged who are *not* for her name; —
and [as for] all those who are engaged who are *not* for her name,
may it be Your will that they *become* engaged for her name.

Yəhí raṣón milləfanèkha, Adonáy Elohénu,
šettasím šalóm
bappammalyá šel màŋalá,
ubappammalyá šel mattá,
ubén hattalmidím haŋósəkím bəTóratákh,
ubén ŋósəkín lišmáh,
bén ŋósəkín šelló lišmáh; —
vəkhol haŋósəkín šelló lišmáh,
yəhí raṣón šeyyəhú ŋósəkín lišmáh.

143 פַּמַּלְיָא *pammalyá* is an Aramaic and Rabbinic Hebrew borrowing from Latin *familia* and has the meaning of *'the slaves in a household, family servants;* frequ. *divine agencies, ministers'* (Jastrow 2:1185).
144 Talmúd Bablí, *Bərakhót* 16b–17a; nikkúd by the current author.

Alternative C (traditional): Meditation of Mar bəréh dəRabēná

This meditation is included in the formalised prayerbook texts of most Jewish traditions — and often exclusively, due at least in part to its link to the verse of Təhillím which traditionally ends the ŋAmidá. Mar bəréh dəRabēná is the source of this meditation (Talmúd Bablí, Bərakhót 17a) over Təhillím (Psalms) 19:15:

אֱלֹהַי נְצֹר לְשׁוֹנִי מֵרָע. וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם. וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ. (וְאַחֲרֵי)[145] מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. (...)[146] וְכָל־הַקָּמִים[147] עָלַי לְרָעָה. מְהֵרָה הָפֵר עֲצָתָם. וְקַלְקֵל מַחְשְׁבוֹתָם:

My *Elohím*, guard my tongue from evil
and my lips from speaking falsely;
and towards those who curse me
let my soul be still;
and may my soul be like dust towards all.

Eloháy, nəṣór ləšoní mēráŋ,
vəsiftotày midabbér mirmá,
vəlimkaləlày
nafší tiddóm,
vənafší kheŋafár lakkól tíhəyè.

Mi Dio guarda mi lengua de mal,
y mis labrios de hablar engaño,
y á mis maldizientes
mi alma calle,
y mi alma como polvo á todo sea.

Open my heart for Your Torá,
and after Your miṣvót
shall my soul pursue;

Pətàḥ libbí bəTóratèkha,
<və'àḥaré> miṣvotèkha
tirdóf nafší, [...]

Abre mi coraçon en tu ley,
y empos tus encomendanças
siga mi alma,

and all that rise up
against me for evil,
quickly infringe on their counsels
and confuse their thoughts.

vəkhol-hakkamím
ŋalày ləraŋá,
məhērá hafér ŋaṣatám,
vəkalkél maḥšəbotám.

y todos los levantantes
sobre mi para mal,
ayna balda sus consejos
y daña sus pensamientos.

A relatively recent addition:

עֲשֵׂה לְמַעַן שְׁמָךְ. עֲשֵׂה לְמַעַן יְמִינָךְ. עֲשֵׂה לְמַעַן תּוֹרָתָךְ. עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי:[148]

Act for the sake of Your Name!
Act for the sake of Your Right Hand!
Act for the sake of Your Torá!
Act for the sake of Your Holiness!

Save [with] Your Right Hand
and answer me!

ŋAsé ləmàŋan Šəmákh!
ŋAsé ləmàŋan Yəminákh!
ŋAsé ləmàŋan Tóratákh!
ŋAsé ləmàŋan Kəduššatákh!

Hošíŋa yəmínəkhá
vàŋanéni!

According to the now dominating custom originally established in Èreṣ Yisra'él during the 200s CE,[149] we conclude the ŋAmidá by reading Təhillím 19:15:[150]

יִהְיוּ לְרָצוֹן | אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ
יהוה צוּרִי וְגֹאֲלִי:[151]

"Be they pleasing, the words of my mouth
and the thoughts of my heart before You,
ADONÁY, my Rock and my Redeemer."

"Yíhəyú ləraṣón imre-fí,
vəhegyón libbí ləfanèkha,
ADONÁY ṣurí vəgó'alí."

Sean por voluntad dichos de mi boca,
y pensamientos de mi coraçon delante ti
.A. mi fuerte y mi redemidor.

145 The word is not there in Bərakhót 17a.
146 Ellipsis from Bərakhót 17a.
147 *hakkamím* in London 1965; compare *hahóšəbím.* in Bərakhót 17a.
148 Absent in all Amsterdam 1600s, Livorno 1856; Present in London 1965, Charbit 1994.
149 See footnote 287 on page 166.

ŋOsè šalóm

With the recital of "ŋOsè šalóm", we symbolically take leave from the audience before the royal sovereign: Still facing toward Yərúšalàim, we now take three steps backwards and then say the following while ***bowing*** *to the* ***left*** *for the first line; to the* ***right*** *for the second line; and* ***ahead*** *for the last line.*

↰ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו.

↱ הוּא (בְּרַחֲמָיו) יַעֲשֶׂה שָׁלוֹם עָלֵינוּ.

↑ וְעַל כָּל־יִשְׂרָאֵל. אָמֵן:

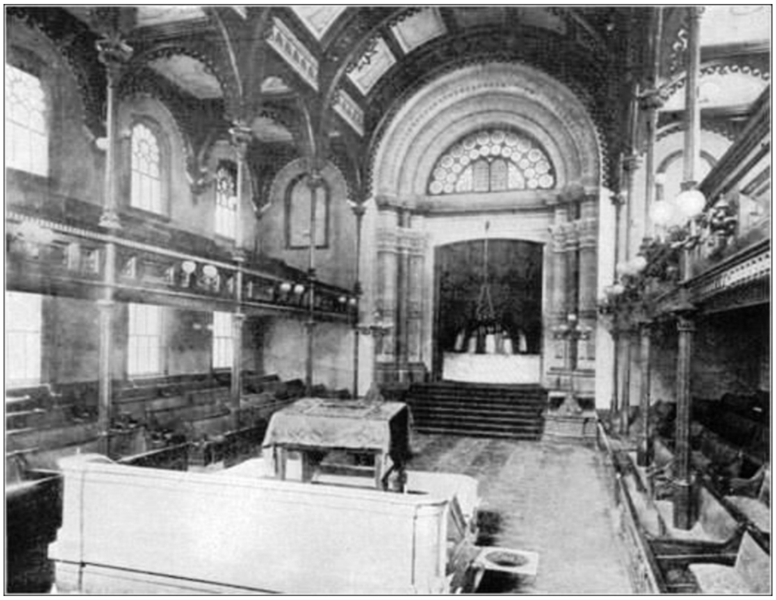
The Maker of peace upon high,
the One (in divine mercy) make peace for us
and for all Yisra'él. Amén.

↰ ŋOsè šalóm bimromáv,
↱ Hú bəràḥamáv yàŋasè šalóm ŋalénu,
↑ vəŋal kol-Yisra'él; amén.

Hazien paz en sus cielos,
el por sus piadades haga paz sobre nos,
y sobre todo Ysrael, Amen.

We remain standing in silence as long as it takes to walk four ammót (about two metres), and then sit down.

On certain days, one inserts Təḥinnót here. This is never done on Fridays, and one continues directly with the Kaddíš Titkabbàl on page 92 if there is a minyán.



Interior of the third esnoga (1860–1909) of the Mikveh Israel congregation (est. 1740) in Philadelphia, Pennsylvania.

150 Conclusion of prayer: The Kara'ím, whose prayer ritual does not include the ŋAmidá, end their silent prayer as well as their services with this verse and *Təhillím* (*Psalms*) 89:53. (Gordon, pp. 17, 18 (weekday evening), 44 (weekday morning), 54 (Šabbát evening), 80 (Šabbát morning))

151 *Təhillím* (*Psalms*) 19:15.

In minyán: *The leader says Kaddîš Titkabbàl:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא (אָמֵן).

בְּעַלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.

S(וְיַצְמַח פּוּרְקָנֵיהּ. וִיקָרֵב מְשִׁיחֵיהּ (אָמֵן).)

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן: (אָמֵן)

Magnified and hallowed be the great Divine Name *(Amén!)*,
in this willingly created universe;
and establish the Reign,
(and sprout the Salvation and draw the Mašíaḥ close *(Amén!)*;)
in your lives, and in your days,
and in the lives of all Yisra'él's House;
quickly and at a near time; and say ye "Amen"! *(Amén!)*

Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*,
bəŋalmá dí bərá khirŋutéh;
vəyamlíkh malkhutéh,
S(vəyaṣmàḥ purkanéh, víkaréb Məšiḥéh *(Amén)*;)
bəḥayyēkhón ubyómēkhón
ubḥayyé dəkhol-bét Yisra'él,
bàŋagalá ubizmàn karíb, və'imrú «amén»! *(Amén)*

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעַלַּם לְעַלְמֵי עַלְמַיָּא יִתְבָּרַךְ.

Blessed be the One's great Name;
forever and in all eternity be it blessed!

Yəhé Šəméh rabbá məbaràkh,
ləŋallàm ləŋalmé ŋalmayyá yitbaràkh;

In some traditions, the leader responds Amén and repeats Yəhé Šəméh...:

(אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעַלַּם לְעַלְמֵי עַלְמַיָּא יִתְבָּרַךְ.)

The leader continues:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵיהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא (אָמֵן) לְעֵילָּא (לְעֵילָּא) מִן כָּל בִּרְכָתָא
שִׁירָתָא תּוּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא. וְאִמְרוּ אָמֵן (אָמֵן):

And lauded, and glorified,
and exalted, and extolled, and honoured,
and elevated, and praised be
the Name of the Holy, Who is blessed *(Amén!)*
above(, above) all the blessings,
the songs, praises and consolations
that are said in the world; and say ye "Amen".

vəyištabbàḥ, vəyitpa'àr,
vəyitromàm, vəyitnassé, vəyithaddàr,
vəyitŋallè, vəyithallàl,
Šəméh dəkudšá — bəríkh Hú *(Amén)*,
ləŋélla (ləŋélla) min kál birkhatá,
šíratá, tušbəḥatá, veneḥámatá,
dà'amirán bəŋalmá, və'imrú «amén»! *(Amén!)*

תִּתְקַבַּל (קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא. וְאִמְרוּ אָמֵן: (אָמֵן)

May they be accepted, **Titkabbàl,**

(The congregation say in a low voice while the leader prolongs the word "Titkabbàl":)

(Accept in mercy and with favour our prayers!), ***(Kabbél bəràḥamím ubraṣón et təfillaténu!)***

The leader continues:

their prayers and their supplications
of the whole House of Yisra'él,
by their Parent Who is in the heavens,
and say ye "Amen".

ṣəlótəhón ubaŋótəhón,
dəkhol-bét Yisra'él,
kodám abuhón dəbišmayyá,
və'imrú «amén»! *(Amén)*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא (חַיִּים). חַיִּים
(וְשָׂבָע וִישׁוּעָה[S] וְנֶחָמָה וְשֵׁיזָבָה
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח.)
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: (אָמֵן)

May there be abundant peace from heaven *(Life!)*; life,
[S](and bounty, and salvation, and consolation, and deliverance,
and health, and redemption, and pardon, and atonement,
and enlargement, and freedom)
for us and for all the people of Yisra'él, and say ye, "Amen".

Yəhé šəlamá rabbá min šəmayyá *(Ḥayyím!)*; ḥayyím,
[S](vəsabáŋ, víšuŋá, vənèḥamá, vəšézabá,
urfu'á, ug'ullá, usliḥá, vəkhappará,
vərèvaḥ, vəhaṣṣalá,)
lánu, ulkhol-ŋammó Yisra'él, və'imrú «amén»! *(Amén)*

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו. הוּא [SI](בְּרַחֲמָיו) יַעֲשֶׂה שָׁלוֹם.
עָלֵינוּ. וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: (אָמֵן)

The Maker of peace upon high,
the One [SI](in divine mercy) make peace
for us, and for all Yisra'él, and say ye, "Amen".

ŋOsè šalóm bimromáv,
Hú [SI](bəràḥamáv) yàŋasè šalóm
ŋalénu, vəŋal kol-Yisra'él, və'imrú amén *(Amén).*

Təhillá

Psalm 93 (Friday)

To be sung on Friday afternoon.[152] *The congregation sing:*

יְהוָה מָלָךְ גֵּאוּת לָבֵשׁ
לָבֵשׁ יְהוָה עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃
נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃
נָשְׂאוּ נְהָרוֹת | יהוה
נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם׃
מִקֹּלוֹת | מַיִם רַבִּים
אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְהוָה׃
עֵדֹתֶיךָ | נֶאֶמְנוּ מְאֹד
לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יְהוָה לְאֹרֶךְ יָמִים׃

Adonáy reigns, in majesty clad,
clad 's Adonáy and girded with strength;
and firmly standing,
the world cannot be moved.

Fast stands Your throne from old;
from eternity are You.

The floods lifted up, Adonáy,
the floods raised their voice,
the floods lifted up their waves.

Higher than the great waters,
mightier than the waves of the ocean,
most mighty on high Adonáy.

Your testimonies are very trustworthy;
to Your House is becoming the holy,
Adonáy, to the length of days.

Adonáy malákh gē'út labéš,
labéš Adonáy ŋóz hit'azzár,
af-tikkón,
tēbél bal-timmót.

Nakhón kis'akhá mēáz,
méŋolám átta.

Násə'ú nəharót Adonáy,
násə'ú nəharót kolám,
yis'ú nəharót dokhyám.

Mikkolót màyim rabbím,
addirím mišbəré-yám,
addír bammaróm Adonáy.

ŋÉdotèkha nè'emnú mə'ód,
ləbétəkhá nà'ava-kódeš,
Adonáy, lə'órekh yamím.

A. reynó, loçania vistió:
vistióse A. fortaleza se ciñó,
tambien se comporná,
mundo no huyrá.

Compuesta tu silla de entonces:
de siempre tu.

Alçaron rios A.
alçaron rios su boz:
alçaron rios sus olas.

Mas que bozes de aguas muchas
(de) fuertes olas de mar:
fuerte en altura A.

Tus testimonios son fieles mucho,
á tu casa hermosa santidad:
A. para longura de dias.

152 On Sunday through Thursday, Psalm 67 is read instead.

In minyán: *Mourners or the leader says Kaddíš Yəhé šəlamá:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא (אָמֵן).

בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.

[S](וְיַצְמַח פּוּרְקָנֵיהּ. וִיקָרֵב מְשִׁיחֵיהּ (אָמֵן).)

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן (אָמֵן):

Magnified and hallowed be the great Divine Name *(Amén!)*,
in this willingly created universe;
and establish the Reign,
[S](and sprout the Salvation
and draw the Mašíaḥ close *(Amén!)*;)
in your lives, and in your days, and
in the lives of all Yisra’él’s House;
quickly and at a near time; and say ye “Amen”! *(Amén!)*

Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*,
bəŋalmá di bərá khirŋutéh;
vəyamlíkh malkhutéh,
[S](vəyaṣmàḥ purkanéh,
víkaréb Məšiḥéh *(Amén)*;)
bəḥayyēkhón ubyómēkhón
ub’ḥayyé dəkhol-bét Yisra’él,
bàŋagalá ubizmàn karíb, və’imrú «amén»! *(Amén)*

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

Blessed be the One’s great Name;
forever and ever be it blessed!

Yəhé Šəméh rabbá məbaràkh,
ləŋallàm ləŋalmé ŋalmayyá yitbaràkh;

In some traditions, the leader responds Amén and repeats Yəhé Šəméh...:

(אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.)

The mourners/leader continue:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵיהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא (אָמֵן)
לְעֵילָּא (לְעֵילָּא) מִן כָּל בִּרְכָתָא שִׁירָתָא תּוּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן: (אָמֵן)

And lauded, and glorified,
and exalted, and extolled, and honoured,
and elevated, and praised be
the Name of the Holy, — Who is blessed *(Amén!)*
above(, above) all the blessings,
the songs, praises and consolations
that are said in the world; and say ye, “Amen”.

vəyištabbàḥ, vəyitpa’àr,
vəyitromàm, vəyitnassé, vəyithaddàr,
vəyitŋallè, vəyithallàl,
Šəméh dəkudšá — bəríkh Hú *(Amén)*
ləŋélla (ləŋélla) min kál birkhatá,
šíratá, tušbəḥatá, vəneḥámatá,
dà’amirán bəŋalmá, və’imrú «amén»! *(Amén!)*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא (חַיִּים). חַיִּים	
S(וְשָׂבָע וִישׁוּעָה	וְנֶחָמָה וְשֵׁיזָבָה
וּרְפוּאָה וּגְאֻלָּה	וּסְלִיחָה וְכַפָּרָה וְרֶוַח.)
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל.	וְאִמְרוּ אָמֵן: (אָמֵן)

May there be abundant peace
from heaven *(Life!)*; life,
S(and bounty, and salvation, and consolation, and deliverance,
and health, and redemption, and pardon, and atonement,
and enlargement, and freedom,)
for us and for all the people of Yisra'él,
and say ye, "Amen".

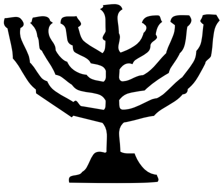
Yehé šəlamá rabbá
min šəmayyá *(Ḥayyím!)*; ḥayyím,
S(vəsabáŋ, víšuŋá, vənèḥamá, vəšézabá,
urfu'á, ug'ullá, usliḥá, vəkhappará,
vərèvaḥ, vəhaṣṣalá,)
lánu, ulkhol-ŋammó Yisra'él,
və'imrú «amén»! *(Amén!)*

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו.	הוּא SI(בְּרַחֲמָיו) יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ. וְעַל כָּל־יִשְׂרָאֵל.	וְאִמְרוּ אָמֵן: (אָמֵן)

The Maker of peace upon high,
the One SI(in divine mercy) make peace
for us and for all Yisra'él, and say ye, "Amen".

ŋOsè šalóm bimromáv,
Hú SI(bəràḥamáv) yàŋasè šalóm
ŋalénu, vəŋal kol-Yisra'él, və'imrú «amén»! *(Amén!)*

In modern times, it is common to say ***ŋAlénu*** *(see page 203) here.*[153]
This is recommended if the evening services do not immediately follow.



Here ends the public Minḥá service.

(If leaving the synagogue, it is custom to say the prayer upon leaving the sanctuary on page 213.)

153 **ŋAlénu not included after Minḥá:** Amsterdam 1636. **ŋAlénu included after Minḥá:** London 1965, Charbit 1994.

Šír hašširím (Song of Songs)

Moroccan Sefardím and some other Sefardí and Aškenazí groups have the custom to recite the Šír hašširím before Kabbalàt Šabbát.[154] *Those whose custom it is to do this, but who cannot recite all of it, recite the following four verses,*[155] *the initial letters of which form the acrostic Yaŋakób:*

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

עוּרִי צָפוֹן וּבוֹאִי תֵימָן הָפִיחִי גַנִּי יִזְּלוּ בְשָׂמָיו
יָבֹא דוֹדִי לְגַנּוֹ וְיֹאכַל פְּרִי מְגָדָיו׃

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא
מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי
אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי
אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

"Let him kiss me with the kisses of his mouth,
for better is your love than wine."
"Awake, north wind! Come, south wind!
Blow on my garden, make its spices flow.
Let him come to his garden and eat his precious fruits."
"The voice of my beloved! Here he comes!
Leaping on the mountains,
skipping on the hills."
"I have come to my garden, my sister, my bride!
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
Eat, my friends! Drink and be merry, my dear ones!"

Yiššakéni minnəšikót píhu,
kí-tobím dodèkha miyyáyin.
ŋÚri ṣafón ubó'i tēmán,
hafíḥi ganní yizzəlú bəsamáv,
yabó dodí ləgannó vəyokhàl pərí məgadáv.
Kól dodí hinnē-zè bá,
mədallég ŋal-hèharím,
məkappéṣ ŋal-haggəbaŋót.
Báti ləganní, aḥotí khallá,
aríti morí ŋim-bəsamí,
akhàlti yaŋrí ŋim-dibší,
šatíti yēní ŋim-ḥalabí;
ikhlú rēŋím! šətú vəšikhrú dodím!

154 This is the custom of Moroccan Sefardím. Ottoman Sefardím say the *Šír hašširím* only between Pèsaḥ and Šábuŋót, and then after *Mizmór šír ləyóm haššabbát*. Spanish and Portuguese Sefardím do not usually sing the *Šír hašširím* on Friday nights.
155 *Šír hašširím* (*Song of Songs*) 1:2; 4:16; 2:8; 5:1.

After having read Šír hašširím (or the four verses quoted above) many[156] read the following:

רִבּוֹן כָּל־הָעוֹלָמִים. יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתַי. שֶׁבִּזְכוּת שִׁיר הַשִּׁירִים אֲשֶׁר קָרָאתִי וְלָמַדְתִּי. שֶׁהוּא קֹדֶשׁ קָדָשִׁים. וּבִזְכוּת פְּסוּקָיו. וּבִזְכוּת תֵּבוֹתָיו. וּבִזְכוּת אוֹתִיּוֹתָיו. וּבִזְכוּת נְקוּדוֹתָיו. וּבִזְכוּת שְׁמוֹתָיו וְצֵירוּפָיו וּרְמָזָיו וְסוֹדוֹתָיו הַקְּדוֹשִׁים וְהַטְּהוֹרִים הַנּוֹרָאִים הַיּוֹצְאִים מִמֶּנּוּ. שֶׁתְּהֵא שָׁעָה זוֹ שְׁעַת רַחֲמִים. שְׁעַת הַקְשָׁבָה. שְׁעַת הַאֲזָנָה:

Master of all the worlds! May it be Your will,
Adonáy, my *Elohím* and *Elohím* of my ancestors,
that with the merit of the Song of Songs which I have read and learned,
which is the holy of holies,
and in the merit of its verses, and in the merit of its written words,
and in the merit of its letters, and in the merit of its punctuation,
and in the merit of its names,
and its combinations and its hints and its secrets
of holiness and the awesome purities
which come forth from it, —
that this hour may be an hour of mercy,
an hour of attention, an hour of hearkening;

Ribbón kol-haŋólamím! Yəhé raṣón milləfanèkha,
Adonáy Elohày vÉlohé abotày,
šebbizkhút Šír hašširím ašèr karáti vəlamàd'ti,
šehú kódeš kodaším,
ubizkhút pəsukáv, ubizkhút tébotáv,
ubizkhút ótiyyotáv, ubizkhút nəkúdotáv,
ubizkhút šəmotáv
vəṣírufáv urmazáv vəsódotáv
hakkədoším vəhattəhorím hannóra'ím
hayyóṣə'ím mimmènnu,
šettəhé šaŋá zó šəŋàt ràḥamím,
šəŋàt hakšabá, šəŋàt hà'azaná.

וְנִקְרָאֲךָ וְתַעֲנֵנוּ. נַעְתִּירָה לְּךָ וְתֵעָתֵר לָנוּ. וְיֶהְיֶה עוֹלֶה לְפָנֶיךָ קְרִיאַת וְלִמּוּד שִׁיר הַשִּׁירִים כְּאִלּוּ הִשַּׂגְנוּ כָּל־הַסּוֹדוֹת הַנִּפְלָאִים וְהַנּוֹרָאִים אֲשֶׁר הֵם חֲתוּמִים וּסְתוּמִים בּוֹ בְּכָל־תְּנָאָיו. וְנִזְכֶּה לְמָקוֹם שֶׁהַנְּפָשׁוֹת וְרוּחוֹת וּנְשָׁמוֹת נֶחֱצָבוֹת מִשָּׁם. וּכְאִלּוּ עָשִׂינוּ כָּל־מָה שֶׁמּוּטָל עָלֵינוּ. לְהַשִּׂיג בֵּין בְּגִלְגּוּל זֶה בֵּין בְּגִלְגּוּלִים אֲחֵרִים. וְלִהְיוֹת מִן הָעוֹלִים וְהַזּוֹכִים לְעוֹלָם הַבָּא עִם שְׁאַר צַדִּיקִים וַחֲסִידִים.

And that we may call You and You answer us;
and that we may entreat You,
and that You let Yourself be prevailed upon by us.
And may it rise up before You,
our reading and learning of the Song of Songs,
as if we had grasped all its secrets,
the wondrous and awesome ones
which are sealed and stamped into it, with all its conditions.
And may we be worthy of the place
whence the spirits and breaths and souls are hewn,
and as if we had done all that is required of us —
whether in this transmigration or in other transmigrations.
And may we arise and merit the World that Comes,
with the rest of the righteous and kind ones.

Venikrə'akhá vətàŋanénu
naŋtirá ləkhá
vəténŋatér lánu,
vəyíhəyè ŋolè ləfanèkha
kəri'àt vəlimmúd Šír hašširím
kə'illu hissàgnu kol-hassodót
hannifla'ím vəhannóra'ím
ašèr hém ḥatumím ustumím bo bəkhol-təna'áv,
vənizkè ləmakóm
šehannəfašót vəruḥót unšamót nèḥeṣabót miššám
ukh'illú ŋasínu kol-má šemmutàl ŋalénu
ləhassíg bén bəgilgúl zè bén bəgilgulím aḥērím,
vəlíhəyót min háŋolím vəhazzokhím ləŋolám habbá
ŋim šə'àr ṣaddikím vàḥasidím,

וּמַלֵּא כָּל־מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה. וְתִהְיֶה עִם לְבָבֵנוּ וְאִמְרֵי פִּינוּ בְּעֵת מַחְשְׁבוֹתֵינוּ וְעִם יָדֵינוּ בְּעֵת מַעֲבָדֵינוּ. וְתִשְׁלַח בְּרָכָה וְהַצְלָחָה וְהַרְוָחָה בְּכָל־מַעֲשֵׂה יָדֵינוּ. וּמֵעָפָר עֲנִיֵּינוּ תְּקִימֵנוּ וּמֵאַשְׁפּוֹת דַּלּוֹתֵינוּ תְּרוֹמְמֵנוּ. וְתָשִׁיב שְׁכִינָתְךָ לְעִיר קָדְשְׁךָ בִּמְהֵרָה בְיָמֵינוּ. אָמֵן סֶלָה:

156 This is the predominant custom of Moroccan Sefardím (Dobrinsky 1988, p. 231), and is also done by some of the Aškenazím who recite the *Šír hašširím* on Friday afternoon (Artscroll 1994 (Ashkenaz), p. 307).

And fulfil all requests of our heart for good,	umallé khol-miš'alót libbénu lətobá,
and be it with our hearts	vətíhəyè ŋim ləbabénu
and the sayings of our mouth	və'imré fínu
at the hour of our thoughts,	bəŋét maḥšəboténu
and with our hands at the hour of our workings;	vəŋim yadénu bəŋét màŋabadénu,
and send You blessing and prosperity	vətišlàḥ bərakhá vəhaṣlaḥá
and relief to all the work of our hands;	vəharvaḥá bəkhol-màŋasé yadénu,
and from the dust of our need raise us straight;	uméŋafár ŋonyénu tákiménu
from the rubbish of our poverty raise us up;	umé'ašpót dalloténu təróməmènnu,
and return Your Šəkhiná to Your holy city,	vətašíb šəkhinátəkhá ləŋír kodšèkha
quickly and in our days; —	bimhērá bəyaménu;
Amén — Always!	amén sèla.

Kabbalàt Šabbát

Preparing for the service

Style of leading

Esnoga style: The leader (ḥazzán, ḥakhám, šəlíaḥ ṣibbúr), with or without one or two assistants, conducts the whole service.

Ḥaburá style: In addition to leading parts of the ritual, the leader coordinates the service through assigning tasks (e.g., Psalms, verses of Ləkhá Dodí, etc.) to the other congregants.

Should leader wear a tallét?

When praying with a congregation, the customs vary as to whether the one leading the services should wear a tallét for the Friday night services:

The leader *does* wear a tallét: Spanish & Portuguese Sefardím.[157]

The leader *does not* wear a tallét: Moroccan Sefardím,[158] Judaeo-Spanish Sefardím.[159]

Should congregants wear tallētót?

The general minhág is that congregants *not* wear tallētót for evening services, with the sole exception of Kippúr. Note, however, that Maimonides recommends enrobing oneself in ṣiṣít to welcome the Šabbát with honour — see page 101.

Minyán (ŋAsará)

Certain elements of the service are only to be said publicly in minyán. For evening services, this includes Kaddíš and Bárəkhú and, according to one view, *Magén abót*. If there is not a minyán, the parts requiring a minyán should not be said.

Orthodox view: The most widespread definition of minyán for public prayer within traditional Judaism since the times of the *Toseftá* has been a gathering within one room of at least 10 Jewish men and boys over the age of 13. This is the predominant stand of Orthodox Judaism — especially in its Aškenazí form.

Nuances within traditional Judaism: There is ample historical evidence for varying degrees of inclusion of Jewish women and girls over the age of 12 for certain types of religious functions — typically where women were/are seen to have equal obligation to the men. Examples include pirsúm hannés, kəri'àt məgillá, bərít milá and zimmún bəŠém. It can also be noted that the ancient custom of Èreṣ Yisra'él was to count seven in the minyán.[160]

Egalitarian view: In most egalitarian forms of Judaism, (*e.g.*, Reconstructionist and Reform Judaism and, to varying degrees, Conservative/Masorti Judaism) the expanding minhág of our times is to fully count Jewish women over the age of 12 or 13 years for the minyán for all religious functions, including Kaddíš, Bárəkhú and Kədušš̀at haššém.

Kiddúš during services?

Kiddúš should only be said when and where there is a meal. The general Sefardí minhág is therefore not to say Kiddúš as part of the ŋArbít service. If a meal is being actually served in the synagogue building, Kiddúš is still not said as part of the ŋArbít service, but is said in the room where the meal is served.

Minimal service for home use

A suggested minimal Friday night service at home without a minyán[161] — for the absolute minimum, do only items marked by an *asterisk:

1. ***During Ḥanukká: Light the ḥanukkiyyá.**
2. ***Light the Šabbát candles, p. 30.**[162]
   Lighting the candles marks the acceptance of Šabbát for women.
3. **Psalm 29 — Habú làAdonáy, p. 115.**
4. **Ləkhá dodí, p. 121.**
   A relatively "recent" addition to the ritual, Ləkhá dodí was written in the 1500s by Šəlomó ben Mošè Hallēví Alkabéṣ.
5. ***Psalm 92 — Mizmór šír ləyóm haššabbát, p. 129.**
   The reading of Psalm 92 marks the acceptance of Šabbát for men.
6. ***Psalm 93 — Adonáy malákh, p. 131.**

157 Dobrinsky 1988, p. 246.
158 Dobrinsky 1988, p. 232.
159 Dobrinsky 1988, p. 241.

160 *Massèkhet Sóferím* 10:7.
161 If a minyán is present, one should of course read the full Friday night service unless this has already been done in the synagogue.
162 If using musical instruments for the Kabbalàt Šabbát service at home, candle-lighting is most appropriately postponed to just before Mizmór šír.

7. ***Šəmàŋ with its blessings, pp. 135–160.**
   It is a positive miṣvá to read the Šəmàŋ both in the night and in the morning.
8. ***Vəšáməru, p. 162.**
9. **ŋAmidá, pp. 167–189 (or the Ha'Él haggadól).**
   Note that ŋAmidá is not strictly required for the ŋArbít service.
10. ***Vaykhullú, p. 190.**
11. **Psalm 23 — Adonáy roŋí, ló eḥṣár, p. 197.**
12. **Yigdàl, p. 207.**

Then do *Kiddúš* (p. 214) and *hammoṣí* ; eat; and say *Birkàt hammazón* (p. 220)

Kavvanót for Kabbalàt Šabbát

Talmúd Bablí, Šabbát 119a

רִבִּי חֲנִינָא מֵיעַטַף וְקַאי אֲפַנְיָא דְּמֶעֱלֵי שַׁבְּתָא. אָמַר. בּוֹאִי וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְכָּה. רִבִּי יַנַּאי לָבִישׁ מַאנְיָה מֶעֱלֵי שַׁבָּת וְאָמַר. בּוֹאִי כַלָּה. בּוֹאִי כַלָּה:

Rebbí Ḥaniná would enrobe himself on the entrance of Šabbát and say: "Come, let us go out to greet Queen Šabbát!"

Rebbí Ḥaniná méŋatàf vəkày afanyá dəmèŋalé šabbətá, amàr: «Bó'u vənēṣé likràt Šabbát hammalká!»

Rebbí Yannày would dress up nicely on the entrance of Šabbát and say: "Come, bride! Come, bride!"

Rebbí Yannày labíš manyá mèŋalé šabbát və'amàr: «Bó'i, khallá! Bó'i, khallá!»

Mišné Torá, Hilkhót šabbát 30:2

Maimonides (1135–1204, Sefarád)

אֵיזֶה הוּא כִּיבּוּד. זֶה שֶׁאָמְרוּ חֲכָמִים שֶׁמִּצְוָה עַל אָדָם לִרְחוֹץ פָּנָיו. יָדָיו וְרַגְלָיו בְּחַמִּין בְּעֶרֶב שַׁבָּת. מִפְּנֵי כְּבוֹד הַשַּׁבָּת: וּמִתְעַטֵּף בְּצִיצִית וְיוֹשֵׁב בְּכוֹבֶד רֹאשׁ. מְיַיחֵל לְהַקְבָּלַת פְּנֵי הַשַּׁבָּת. כְּמוֹ שֶׁהוּא יוֹצֵא לִקְרַאת הַמֶּלֶךְ: וַחֲכָמִים הָרִאשׁוֹנִים הָיוּ מְקַבְּצִין תַּלְמִידֵיהֶן בְּעֶרֶב שַׁבָּת. וּמִתְעַטְּפִים. וְאוֹמְרִים. בְּוֹאִי וְנֵצֵא לִקְרַאת שַׁבָּת הַמֶּלֶךְ:

What is honouring [the Šabbát]?

Éze hu kibbúd?

This is what the sages said, that it is a miṣvá for a human to wash one's face, one's hands and one's feet with hot water on Friday afternoon, for the honour of Šabbát.

Zè še'ámerú ḥakhamím, šemmiṣvá ŋal adám lirḥóṣ panáv, yadáv vəragláv bəḥammín bəŋèreb šabbát, mippəné khəbód haššabbát.

And one enrobes oneself in a tallét and sits with a solemn mind, longing to welcome the Šabbát — as if one were to go out to greet the king.

Umitŋattéf bəṣiṣít vəyošéb bəkhóbed róš, məyaḥél ləhakbalàt pəné haššabbát, kəmó šehú yoṣé likràt hammèlekh.

The sages of ancient times used to gather their students on Friday afternoon, and they enrobed themselves, and they said: "Come, let us go out to greet King Šabbát!"

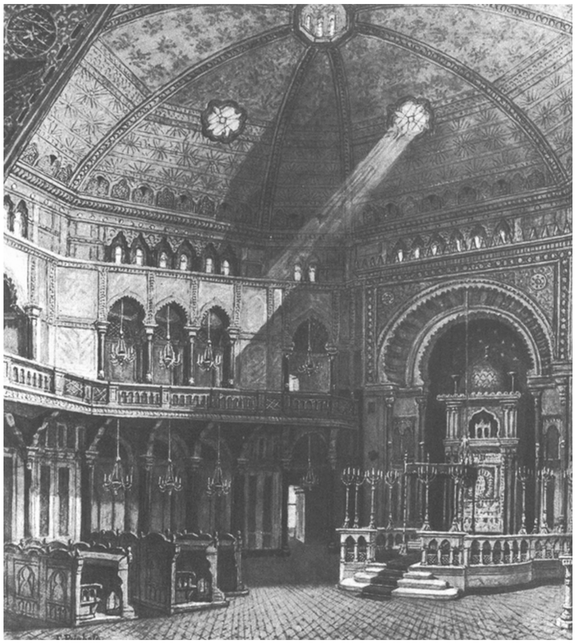
Vəḥakhamím haríšoním hayú məkabbəṣín talmídēhèn bəŋèreb šabbát, umitŋattəfím, və'óməřím: «Bóu vənēṣé likràt Šabbát hammèlekh!»

Introductory Psalms

***Spanish & Portuguese** Sefardím and some **Moroccan** Sefardím begin with Psalm 29 on page 115. Most other Sefardím and **Aškenazím** begin the service here. The **Italiani** minhág (Livorno 1856) is to say Bammè madlikín (p. 117), then Ləkhá Dodí (p. 121), Psalms 92 and 93 (p. 129), and then continue with Bárəkhú on page 134.*

Background

Many Sefardí communities (but not, e.g., the Spanish and Portuguese and many Moroccans), and Mizraḥí communities (but not the Témaní Baladím) and all Aškenazí ones, follow the practice instigated by the *məkubbalím* (cabbalists) of Ṣəfàt (Safed) in the early 1500s to sing Psalms 95–99 and 29 as an introduction to the Friday night service. Whereas the practice of including all these Psalms has not been universally accepted, the focal element of the kabbalistic Kabbalàt Šabbát ritual — the singing of the piyyút Ləkhá Dodí, composed in Ṣəfàt by Šəlomó ben Mošè Hallēví Alkabéṣ, has gained acceptance in virtually all communities, including the Spanish and Portuguese, the Moroccan, and the Témaní (Yemeni) ones.[163]



Drawing of the interior of "Tempel der Türkisch-israelitischen Gemeinde" in Vienna, Austria. This synagogue was inaugurated in 1888 and was in use until it was destroyed by Austrian Nazi hooligans during the Reichskristallnacht on 9 November, 1938. Beside the prayer room used by Sefardím in Leipzig in Germany, this was the northernmost 19th century synagogue of Ottoman Sefardím in Europe. (The Sefardí esnogas of Amsterdam, The Hague, London, Manchester, Leeds, Hamburg and Altona all followed the Western Sefardí rite of the Spanish and Portuguese Jews.)

The Ottoman Sefardím, also known as the Balkan Sefardím, the Eastern Sefardím, the Judaeo-Spanish, the Levantine Jews, generally have a very strong kabbalistic tradition, and the Kabbalàt Šabbát ritual of the Ottoman Sefardím is, accordingly, the most elaborate recension.

On the northern outskirts of the Ottoman empire, the kabbalistic Kabbalàt Šabbát ritual quickly gained acceptance, albeit in a modified form, in Aškenazí Judaism, where its inclusion has gained more-or-less universal acceptance.

The six introductory psalms are seen by the məkubbalím as symbolising the six workdays of the week, as well as the six days of the creation as it is described in Genesis. For each of these psalms, the kabbalistic reasoning is enlisted in this siddúr. Additionally, the section of the creation story with which each psalm is linked, is given as an optional meditation.

163 A notable exception is the Aškenazí community of Venice, Italy, where until our days the Ləkhá Dodí has not been included in the service. Also, the West London ritual of the 19th and early 20th century did not include Ləkhá Dodí and other recent additions to the service.

Psalm 95

Psalm 95 represents the first day of the Màŋasé bərēšít (making at the beginning) and the creation of matter and energy:

לְכוּ נְרַנְּנָה לַיהוָה נָרִיעָה לְצוּר יִשְׁעֵנוּ׃
נְקַדְּמָה פָנָיו בְּתוֹדָה בִּזְמִרוֹת נָרִיעַ לוֹ׃
כִּי אֵל גָּדוֹל יהוָה וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים׃
אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ וְתוֹעֲפוֹת הָרִים לוֹ׃
אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ וְיַבֶּשֶׁת יָדָיו יָצָרוּ׃
בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי־יְהוָה עֹשֵׂנוּ׃
כִּי־הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ
הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃
אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר׃
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחָנוּנִי גַּם־רָאוּ פָעֳלִי׃
אַרְבָּעִים שָׁנָה ׀ אָקוּט בְּדוֹר וָאֹמַר עַם תֹּעֵי לֵבָב הֵם
וְהֵם לֹא־יָדְעוּ דְרָכָי׃
אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן אֶל־מְנוּחָתִי׃

BACKGROUND: ***Bərēšít (Genesis)*** **1:1–5: A first day.**

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃
וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

At the beginning of *Elohím*'s creating the heavens and the earth, and the earth was shapeless and void, and darkness was on the face of the deep; and the spirit of *Elohím* hovered on the face of the waters. And said *Elohím*: "Be light!" And there was light. And saw *Elohím* the light, that it was good; and divided *Elohím* between the light and the darkness. And called *Elohím* the light "day", and the darkness the One called "night"; □ and it was evening and it was morning — one day.

Come, let us sing to Adonáy,
cry out to the rock of our salvation.
Let us approach the One's presence with thanks,
cry out songs of praise.

For a great *Él* is Adonáy,
and a great sovereign above all *elohím*;
in whose hands the abysses of the earth
and the summits of the mountains rest;
Who owns of the ocean; and is its Maker,
whose hands also shaped the continents.

Come ye, let us bow and worship!
Let us kneel before Adonáy, our Maker!

for the One is our *Elohím*
and we are the pastured people and herd of God's Hand —
today, if we heed to the call.

"Harden not your hearts as at Meribá,
as on the day on Massá, in the wilderness;
when your fathers tried Me.
They tested Me, though they had seen My work!
For forty years their generation annoyed Me, and I said:
'A people of erring hearts are they,
and they do not know My ways!'
So therefore I swore in my anger
that they should not enter my resting place."

Ləkhú nəranəná làAdonáy,
naríŋa ləṣúr yišŋénu.
Nəkaddəmá fanáv lətodá,
bizmirót naríaŋ lo.

Ki Él gadól Adonáy,
umèlekh gadól ŋal-kol elohím.
Ašèr bəyadó meḥkəré-áreṣ,
vətóŋafót harím lo.
Ašèr-lo hayyám vəHú ŋasáhu,
vəyabbèšet yadáv yaṣáru.

Bóu ništàḥavè vənikhraŋá;
nibrakhá lifné-Adonáy ŋosánu!

Ki Hú Elohénu,
và'anàḥnu ŋàm marŋitó vəṣón yadó,
hayyóm im-bəkoló tišmáŋu.

Al-takšú ləbabkhèm kiMribá,
kəyóm Massá bammidbár.
Ašèr nissúni abótēkhèm,
bəḥanúni gam-ra'ú fáŋolí.
Arbaŋím šaná akút bədór váomàr,
ŋàm toŋé lēbáb hém,
vəhém lo-yádəŋú dərakháy.
Ašèr-nišbàŋti bə'appí,
im-yəbó'un el-mənúḥatí.

If your minhág is not to sing Psalms 96–99, continue with Psalm 29 on page 115.

Psalm 96

Psalm 96 represents the second day and the creation of outer space:

שִׁירוּ לַיהוה שִׁיר חָדָשׁ   שִׁירוּ לַיהוה כׇּל־הָאָרֶץ׃

שִׁירוּ לַיהוה בָּרְכוּ שְׁמוֹ   בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ׃
סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ   בְּכׇל־הָעַמִּים נִפְלְאוֹתָיו׃
כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד   נוֹרָא הוּא עַל־כׇּל־אֱלֹהִים׃
כִּי | כׇּל־אֱלֹהֵי הָעַמִּים אֱלִילִים   וַיהוה שָׁמַיִם עָשָׂה׃

הוֹד־וְהָדָר לְפָנָיו   עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ׃
הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים   הָבוּ לַיהוה כָּבוֹד וָעֹז׃
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ   שְׂאוּ־מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו׃
הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ   חִילוּ מִפָּנָיו כׇּל־הָאָרֶץ׃
אִמְרוּ בַגּוֹיִם | יהוה מָלָךְ
אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט   יָדִין עַמִּים בְּמֵישָׁרִים׃
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ   יִרְעַם הַיָּם וּמְלֹאוֹ׃
יַעֲלֹז שָׂדַי וְכׇל־אֲשֶׁר־בּוֹ   אָז יְרַנְּנוּ כׇּל־עֲצֵי־יָעַר׃

לִפְנֵי יְהוָה | כִּי בָא   כִּי בָא לִשְׁפֹּט הָאָרֶץ
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק   וְעַמִּים בֶּאֱמוּנָתוֹ׃

BACKGROUND: ***Bərēšít (Genesis)*** **1:6–8: A second day.**

And said *Elohím*: “Be there a firmament amidst the waters; and be there a division between waters and waters!” And made *Elohím* the firmament and divided between the waters which are under the firmament and between the waters that are above the firmament; and it was so. And called *Elohím* the firmament “heavens”; □ and it was evening and it was morning — a second day.

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם
לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר
מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃
וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃

Sing for Adonáy a new song,
sing for Adonáy, all the earth!

Sing to Adonáy, bless the Name;
proclaim day by day God's salvation.
Tell the nations of God's glory,
all the peoples of the wonders of the One;
for great is Adonáy, and exceedingly praised;
more awesome is the One than all *elohím*;
for all *elohím* of the peoples are *elilím*[164] —
but Adonáy made the heavens!

Glory and majesty are in God's presence,
might and splendour in God's sanctuary.

Ascribe Adonáy, ye families of peoples,
ascribe Adonáy the honour and might!
Ascribe ye honour to Adonáy's Name;
take a meal-offering and come ye to God's courts.

Bow before Adonáy in the splendour of holy;
tremble 'fore God shall all the earth.
Say to the nations: "Adonáy does reign;
fast it stands: The world can't be shaken;
God will judge the peoples fairly."

Rejoice shall the heavens, the earth shall be glad; —
roar shall the ocean and what is therein;
exult shall the field and all that is thereon;
then shall all trees of the forest sing;

before Adonáy; Who will come!
Who will come to judge the earth!
Judging the world with justice
and the peoples with faithfulness!

Šíru làAdonáy šír ḥadáš,
šíru làAdonáy kol-ha'áreṣ.

Šíru làAdonáy bárakhú Šəmó,
bassərú miyyóm-ləyóm yəšúŋató.
Sappərú baggoyím kəbodó,
bəkhol-háŋammím niflə'otáv.
Ki gadól Adonáy umhullál mə'ód,
norá Hú ŋal-kol-elohím.
Ki kol-elohé háŋammím elilím,
vàAdonáy šamàyim ŋasá.

Hód-vəhadár ləfanáv,
ŋóz vətif'èret bəmikdašó.

Habú làAdonáy mišpeḥót ŋammím,
habú làAdonáy kabód vaŋóz.
Habú làAdonáy kəbód Šəmó,
sə'ú-minḥá ubá'u ləḥaṣrotáv.

Hištàḥavú làAdonáy bəhadràt-kódeš,
ḥílu mippanáv kol-ha'áreṣ.
Imrú baggoyím: Adonáy malákh,
af-tikkón tēbél bal-timmót,
yadín ŋammím bəméšarím.

Yisməḥú haššamàyim vətagél ha'áreṣ,
yirŋàm hayyám umlo'ó.
Yàŋalóz sadày vəkhol-ašèr-bó,
áz yərànanú kol-ŋaṣé-yáŋar.

Lifné Adonáy, ki bá,
ki bá lišpót ha'áreṣ;
yišpót-tēbél bəṣèdek,
vəŋammím bè'emúnató.

164 **Elilím:** Idols.

Psalm 97

Psalm 97 represents the third day and the separation between earth and the seas:

יְהוָ֣ה מָ֭לָךְ תָּגֵ֣ל הָאָ֑רֶץ יִ֝שְׂמְח֗וּ אִיִּ֥ים רַבִּֽים׃

עָנָ֣ן וַעֲרָפֶ֣ל סְבִיבָ֑יו צֶ֥דֶק וּ֝מִשְׁפָּ֗ט מְכ֣וֹן כִּסְאֽוֹ׃

אֵ֭שׁ לְפָנָ֣יו תֵּלֵ֑ךְ וּתְלַהֵ֖ט סָבִ֣יב צָרָֽיו׃

הֵאִ֣ירוּ בְרָקָ֣יו תֵּבֵ֑ל רָאֲתָ֖ה וַתָּחֵ֣ל הָאָֽרֶץ׃

הָרִ֗ים כַּדּוֹנַ֗ג נָ֭מַסּוּ מִלִּפְנֵ֣י יְהוָ֑ה

מִ֝לִּפְנֵ֗י אֲד֣וֹן כָּל־הָאָֽרֶץ׃ הִגִּ֣ידוּ הַשָּׁמַ֣יִם צִדְק֑וֹ

וְרָא֖וּ כָל־הָעַמִּ֣ים כְּבוֹדֽוֹ׃ יֵבֹ֤שׁוּ ׀ כָּל־עֹ֬בְדֵי פֶ֗סֶל

הַמִּֽתְהַלְלִ֥ים בָּאֱלִילִ֑ים הִשְׁתַּחֲווּ־ל֝֗וֹ כָּל־אֱלֹהִֽים׃

שָׁמְעָ֬ה וַתִּשְׂמַ֨ח ׀ צִיּ֗וֹן וַ֭תָּגֵלְנָה בְּנ֣וֹת יְהוּדָ֑ה

לְ֝מַ֗עַן מִשְׁפָּטֶ֥יךָ יְהוָֽה׃ כִּֽי־אַתָּ֤ה ׀ יהוה

עֶלְי֥וֹן עַל־כָּל־הָאָ֑רֶץ מְאֹ֥ד נַ֝עֲלֵ֗יתָ עַל־כָּל־אֱלֹהִֽים׃

אֹהֲבֵ֥י יהוה שִׂ֫נְא֥וּ רָ֥ע שֹׁ֭מֵר נַפְשׁ֣וֹת חֲסִידָ֑יו

מִיַּ֥ד רְ֝שָׁעִ֗ים יַצִּילֵֽם׃

א֭וֹר זָרֻ֣עַ לַצַּדִּ֑יק וּֽלְיִשְׁרֵי־לֵ֥ב שִׂמְחָֽה׃

שִׂמְח֣וּ צַ֭דִּיקִים בַּיהוָ֑ה וְ֝הוֹד֗וּ לְזֵ֣כֶר קָדְשֽׁוֹ׃

BACKGROUND: ***Bərēšít (Genesis)*** **1:9–13: A third day.**

And said *Elohím*: "Let be gathered the waters from under the heavens in one place, and let it be seen, the coast!" and it was so. And called *Elohím* the coast "earth", and the gathering of waters called the One "seas"; and saw *Elohím* that it was good. And said *Elohím*: "Let there grow on the earth grass; herb which sows seed; fruit tree which makes fruit by its kind, which its seeds are within; on the earth!" and it was so. And brought forth the earth grass; herb which sows seed, by its kinds; and tree which made fruit, which its seeds are within, by its kinds; and saw *Elohím* that it was good. □ And it was evening and it was morning — a third day.

וַיֹּ֣אמֶר אֱלֹהִ֗ים יִקָּו֨וּ הַמַּ֜יִם מִתַּ֤חַת הַשָּׁמַ֙יִם֙ אֶל־מָק֣וֹם אֶחָ֔ד
וְתֵרָאֶ֖ה הַיַּבָּשָׁ֑ה וַֽיְהִי־כֵֽן׃ וַיִּקְרָ֨א אֱלֹהִ֤ים ׀
לַיַּבָּשָׁה֙ אֶ֔רֶץ וּלְמִקְוֵ֥ה הַמַּ֖יִם קָרָ֣א יַמִּ֑ים וַיַּ֥רְא אֱלֹהִ֖ים כִּי־
טֽוֹב׃ וַיֹּ֣אמֶר אֱלֹהִ֗ים תַּֽדְשֵׁ֤א הָאָ֙רֶץ֙ דֶּ֔שֶׁא עֵ֚שֶׂב
מַזְרִ֣יעַ זֶ֔רַע עֵ֣ץ פְּרִ֞י עֹ֤שֶׂה פְּרִי֙ לְמִינ֔וֹ אֲשֶׁ֥ר זַרְעוֹ־ב֖וֹ עַל־
הָאָ֑רֶץ וַֽיְהִי־כֵֽן׃ וַתּוֹצֵ֨א הָאָ֜רֶץ דֶּ֠שֶׁא עֵ֣שֶׂב מַזְרִ֤יעַ זֶ֙רַע֙
לְמִינֵ֔הוּ וְעֵ֧ץ עֹֽשֶׂה־פְּרִ֛י אֲשֶׁ֥ר זַרְעוֹ־ב֖וֹ לְמִינֵ֑הוּ וַיַּ֥רְא אֱלֹהִ֖ים
כִּי־טֽוֹב׃ וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם שְׁלִישִֽׁי׃

**Adonáy reigns, let the earth be glad;
rejoice, ye numerous islands!**

Though clouds and mist surround them,
the throne of God is founded on righteous justice.

Fire will go before God
and consume the enemies all around.
God’s lightning bolts will light up the world;
the earth will see them and tremble.
Mountains shall melt like wax

**before Adonáy —
before the Master of all the earth.**

The heavens shall declare God’s justness,
and all the peoples shall see God’s glory.
Ashamed shall be all servants of images,
who pray their prayers to *elilím*;
bow to the One shall all *elohím*.

Hear and rejoice shall Ṣiyyón,
and exult shall the daughters of Yəhudá,
because of Your judgements, Adonáy.
For You, Adonáy, are beyond all the earth —
more greatly exalted than any gods.

Ye lovers of Adonáy: Despise evil!
the One guards the souls of the pious,
from the hands of the wicked they are seized.

**Light is sown for the righteous;
and for the upright of heart there is joy.
Rejoice, righteous ones, in Adonáy,
and give thanks to God’s holy remembrance.**

**Adonáy malákh tagél ha’áreṣ,
yisməḥú iyyím rabbím.**

ŋAnán và’arafèl səbibáv,
ṣèdek umišpát məkhón kis’ó.

Éš ləfanáv tēlékh,
utlahét sabíb ṣaráv.
Hē’íru bərakáv tēbél,
rá’atá vattaḥél ha’áreṣ.
Harím kaddonàg namàssu,

**millifné Adonáy,
millifné Adón kol-ha’áreṣ.**

Higgídu haššamàyim ṣidkó,
vəra’ú khol-háŋammím kəbodó.
Yēbóšu kol-ŋóbedé fèsel,
hammit’hàlalím bá’elilím,
hištàḥavú lo kol-elohím.

Šáməŋá vattismàḥ Ṣiyyón,
vattagìlna bənót Yəhudá,
ləmàŋan mišpatèkha Adonáy.
Ki-attá Adonáy ŋelyón ŋal-kol-ha’áreṣ,
mə’ód nàŋaléta ŋal-kol-elohím.

Óhabé Adonáy sin’ú ráŋ,
šomér nafšót ḥasidáv,
miyyàd rəšaŋím yaṣṣilém.

**Ór zarùaŋ laṣṣaddík,
ulyišrē-léb simḥá.
Simḥú ṣaddikím bàAdonáy,
vəhodú ləzékher kodšó.**

Psalm 98

Psalm 98 represents the fourth day and the creation of the stars and planets:

מִזְמ֗וֹר שִׁ֤ירוּ לַיהוָ֨ה ׀ שִׁ֣יר חָ֭דָשׁ
כִּֽי־נִפְלָא֣וֹת עָשָׂ֑ה הוֹשִֽׁיעָה־לּ֥וֹ יְ֝מִינ֗וֹ וּזְר֥וֹעַ קָדְשֽׁוֹ׃

הוֹדִ֣יעַ יְ֭הוָה יְשׁוּעָת֑וֹ לְעֵינֵ֥י הַ֝גּוֹיִ֗ם גִּלָּ֥ה צִדְקָתֽוֹ׃
זָ֘כַ֤ר חַסְדּ֨וֹ ׀ וֶ֥אֱֽמוּנָתוֹ֮ לְבֵ֪ית יִשְׂרָ֫אֵ֥ל
רָא֥וּ כָל־אַפְסֵי־אָ֑רֶץ אֵ֝֗ת יְשׁוּעַ֥ת אֱלֹהֵֽינוּ׃

הָרִ֣יעוּ לַ֭יהוָה כָּל־הָאָ֑רֶץ פִּצְח֖וּ וְרַנְּנ֣וּ וְזַמֵּֽרוּ׃
זַמְּר֣וּ לַיהוָ֣ה בְּכִנּ֑וֹר בְּ֝כִנּ֗וֹר וְק֣וֹל זִמְרָֽה׃
בַּֽחֲצֹ֖צְרוֹת וְק֣וֹל שׁוֹפָ֑ר הָ֝רִ֗יעוּ לִפְנֵ֤י ׀ הַמֶּ֬לֶךְ יְהוָֽה׃
יִרְעַ֣ם הַ֭יָּם וּמְלֹא֑וֹ תֵּ֝בֵ֗ל וְיֹ֣שְׁבֵי בָֽהּ׃
נְהָר֥וֹת יִמְחֲאוּ־כָ֑ף יַ֝֗חַד הָרִ֥ים יְרַנֵּֽנוּ׃

לִֽפְנֵי־יְהוָ֗ה כִּ֥י בָא֮ לִשְׁפֹּ֪ט הָ֫אָ֥רֶץ
יִשְׁפֹּֽט־תֵּבֵ֥ל בְּצֶ֑דֶק וְ֝עַמִּ֗ים בְּמֵישָׁרִֽים׃

BACKGROUND: ***Bərēšít (Genesis)*** **1:14−19: A fourth day.**

And said *Elohím*: "Be there lights in the firmament of the heavens to divide between day and between night; and be they for signs and for set times and for days and years. And be they for lights on the firmament of the heavens to light up the earth!" and it was so. And made *Elohím* the two great lights; the greater light to rule the day, and the smaller light to rule the night; and the stars. And gave them *Elohím* on the firmament of the heavens, to light up the earth; and to rule over day and over night, and to divide between the light and the dark; and saw *Elohím* that [it was] good. □ And it was night and it was morning — a fourth day.

וַיֹּ֣אמֶר אֱלֹהִ֗ים יְהִ֤י מְאֹרֹת֙ בִּרְקִ֣יעַ הַשָּׁמַ֔יִם לְהַבְדִּ֕יל בֵּ֥ין הַיּ֖וֹם וּבֵ֣ין הַלָּ֑יְלָה וְהָי֤וּ לְאֹתֹת֙ וּלְמ֣וֹעֲדִ֔ים וּלְיָמִ֖ים וְשָׁנִֽים׃ וְהָי֤וּ לִמְאוֹרֹת֙ בִּרְקִ֣יעַ הַשָּׁמַ֔יִם לְהָאִ֖יר עַל־הָאָ֑רֶץ וַֽיְהִי־כֵֽן׃ וַיַּ֣עַשׂ אֱלֹהִ֔ים אֶת־שְׁנֵ֥י הַמְּאֹרֹ֖ת הַגְּדֹלִ֑ים אֶת־הַמָּא֤וֹר הַגָּדֹל֙ לְמֶמְשֶׁ֣לֶת הַיּ֔וֹם וְאֶת־הַמָּא֤וֹר הַקָּטֹן֙ לְמֶמְשֶׁ֣לֶת הַלַּ֔יְלָה וְאֵ֖ת הַכּוֹכָבִֽים׃ וַיִּתֵּ֥ן אֹתָ֛ם אֱלֹהִ֖ים בִּרְקִ֣יעַ הַשָּׁמָ֑יִם לְהָאִ֖יר עַל־הָאָֽרֶץ׃ וְלִמְשֹׁל֙ בַּיּ֣וֹם וּבַלַּ֔יְלָה וּֽלֲהַבְדִּ֔יל בֵּ֥ין הָא֖וֹר וּבֵ֣ין הַחֹ֑שֶׁךְ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם רְבִיעִֽי׃

A Psalm:
Sing a new song to Adonáy,
Who did wondrous deeds;
Whose own Hand and holy Arm are God's salvage!

Make known, Adonáy, Your salvation,
to the eyes of the nations reveal Your justice.
You remembered Your kindness and faithfulness to Yisra'él's House;
all ends of the earth saw our *Elohím*'s salvation.

Shout out in joy to Adonáy, all earth!
open up and rejoice and sing!
Sing to Adonáy with the harp;
with the harp and the voice of song;
with trumpets and voice of šofár;
shout in joy before the Sovereign Adonáy.

Roar shall the ocean and what fills it —
the world with the dwellers therein:
Rivers shall clap their hands,
together with mountains rejoice;

before Adonáy,
Who comes to judge the earth;
to judge the world with justice
and the peoples with fairness.

Mizmór:
Šíru làAdonáy šír ḥadáš,
ki nifla'ót ŋasá,
hošíŋa llo yəminí uzróaŋ kodšó!

Hodíaŋ Adonáy yəšúŋ ató,
ləŋēné haggoyím gillá ṣidkató.
Zakhàr ḥasdó vè'emúnató ləbét Yisra'él,
ra'ú khol-afsé-áreṣ ét yəšuŋàt Elohénu.

Haríŋu làAdonáy kol-ha'áreṣ,
piṣ'ḥú vərannənú vəzamméru.
Zammərú làAdonáy bəkhinnór,
bəkhinnór vəkól zimrá.
Bàḥaṣóṣərót vəkól šofár,
haríŋu lifné hammèlekh Adonáy.

Yirŋàm hayyám umlo'ó,
tēbél vəyóšəbé báh.
Nəharót yímḥa'ú-kháf,
yàḥad harím yərannénu.

Lifné Adonáy,
ki bá lišpót ha'áreṣ;
yišpót-tēbél bəṣèdek,
vəŋammím bəméšarím.

Psalm 99

Psalm 99 represents the fifth day and the creation of birds and fish:

יְהוָה מָלָךְ יִרְגְּזוּ עַמִּים יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ׃

יְהוָה בְּצִיּוֹן גָּדוֹל וְרָם הוּא עַל־כָּל־הָעַמִּים׃

יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא

קָדוֹשׁ הוּא׃

וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב אַתָּה כּוֹנַנְתָּ מֵישָׁרִים

מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב ׀ אַתָּה עָשִׂיתָ׃

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו

קָדוֹשׁ הוּא׃

מֹשֶׁה וְאַהֲרֹן ׀ בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ קֹרִאים אֶל־יְהוָה וְהוּא יַעֲנֵם׃

בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם שָׁמְרוּ עֵדֹתָיו וְחֹק נָתַן־לָמוֹ׃

יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נֹשֵׂא הָיִיתָ לָהֶם וְנֹקֵם עַל־עֲלִילוֹתָם׃

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ

כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ׃

BACKGROUND: ***Bərēšít (Genesis)*** **1:20−23: A fifth day.**

And said *Elohím*: "Let swarm the waters with swarms of living souls; and let fowls fly on the earth, on the firmament of the heavens!" And created *Elohím* the great sea monsters; and every living soul that creeps, with which they swarm, the waters, by their kinds; and every bird with wings by its kind; and saw *Elohím* that [it was] good. □ And blessed them did *Elohím* to say: "Bear fruit and multiply and fill the waters of the seas; and the bird let multiply on the earth." □ And it was evening and it was morning — a fifth day.

וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־
הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃ וַיִּבְרָא אֱלֹהִים אֶת־
הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה ׀ הָרֹמֶשֶׂת אֲשֶׁר
שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא
אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ׃ וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃

Adonáy reigns — tremble do peoples;
enthroned ’mongst kərubím — shaken ’s the earth.

Adonáy in Ṣiyyón is great,
and higher ’s the One than all the peoples.

They praise Your Name, the Great and the Awesome;
Holy the One!

And mighty the sovereign Who justice holds dear;
You were the founder of fairness;
the judgement and justice in Yaŋakób You made.

Exalt Adonáy, our *Elohím*,
and bow down at the stool of God’s feet.
Holy the One!

Mošè and Aharón were of the One’s priests,
and Šəmuél of the callers of the Name;
they called Adonáy, and the One answered them.
In a pillar of cloud the One spoke unto them;
they guarded their accounts and the precepts they were given.
Adonáy, Our Elohím! You answered them;
an *Él* of forgiveness You were to them,
though You avenged their misdeeds.

Exalt ye Adonáy — our *Elohím!* —
and bow down to God’s holy mount;
for holy is Adonáy, our *Elohím*.

Adonáy malákh, yirgəzú ŋammím,
yošéb kərubím tanút ha’áreṣ.

Adonáy bəṢiyyón gadól,
vərám Hú ŋal-kol-háŋammím.

Yodú Šimkhá gadól vənorá,
kadóš Hú.

Vəŋóz mèlekh mišpát ahéb,
attá konànta méšarím,
mišpát uṣdaká bəYàŋakób attá ŋasíta.

Rómǝmú Adonáy Elohénu,
vəhištàḥavú làhadóm ragláv;
kadóš Hú.

Mošè və’Àharón bəkhóhanáv,
uŠmu’él bəkórə’é Šəmó;
korím èl-Adonáy vəHú yàŋaném.
Beŋammúd ŋanán yədabbér alēhèm,
šáməru ŋédotám vəḥók nátan-lámo.
Adonáy Elohénu attá ŋanitám,
Él nosé hayíta lahèm;
vənokém ŋàl-ŋalílotám.

Rómǝmú Adonáy Elohénu
vəhištàḥavú ləhàr kodšó,
ki kadóš Adonáy Elohénu.

BACKGROUND: The Kədušša (centered around *Yəšaŋyáhu* (*Isaiah*) 6:3)

In this təhillá (psalm), which the məkubbalím see as representing the fifth day and the creation of birds and fish, we see A. enthroned amongst kərubím. The təhillá repeats the word kadóš (‘holy’) three times and concludes with the call to exalt A. and bow down to the holy mount. The parallels to the beginning of the Kədušša of the public ŋAmidá read during services other than ŋArbít are striking:

נַקְדִּישָׁךְ וְנַעֲרִיצָךְ כְּנֹעַם שִׂיחַ סוֹד שַׂרְפֵי־קֹדֶשׁ:
הַמְשַׁלְּשִׁים לְךָ קְדוּשָּׁה. וְכֵן כָּתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֶל־זֶה וְאָמַר
קָדוֹשׁ | קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

Nakdišákh vənàŋariṣákh, kənóŋam síaḥ sód sarfé-ködeš,
hàməšalləším ləkhá kədušša, vəkhén katúb ŋal-yàd nəbi’ákh: «Vəkará zè el-zè və’amàr:
Kadóš, kadóš, kadóš Adonáy Ṣəba’ót, məló khol-ha’áreṣ kəbodó.»

We will hallow You and revere You by the harmonious speech of the assembly of Sərafím of holiness,
who tripled for You the hallowing; and so is it written by the hand of Your prophet: “And they each called the other and said:
Holy, holy, holy is A. Ṣəba’ót; filled is all the earth of the One’s glory!” (*Yəšaŋyáhu* (*Isaiah*) 6:3)

Psalm 100

The məkubbalím see Psalm 100 (many say Psalm 29) as representing the 6th day and the creation of land-creatures and humans.

מִזְמ֥וֹר לְתוֹדָ֑ה הָרִ֥יעוּ לַ֝יהוה כָּל־הָאָֽרֶץ׃
עִבְד֣וּ אֶת־יהוָ֣ה בְּשִׂמְחָ֑ה בֹּ֥אוּ לְ֝פָנָ֗יו בִּרְנָנָֽה׃
דְּע֗וּ כִּֽי־יהוה֮ ה֤וּא אֱלֹ֫הִ֥ים הֽוּא־עָ֭שָׂנוּ וְל֣וֹ[165] אֲנַ֑חְנוּ
עַ֝מּ֗וֹ וְצֹ֣אן מַרְעִיתֽוֹ׃ בֹּ֤אוּ שְׁעָרָ֨יו ׀ בְּתוֹדָ֗ה
חֲצֵרֹתָ֥יו בִּתְהִלָּ֑ה הֽוֹדוּ־ל֝֗וֹ בָּרְכ֥וּ שְׁמֽוֹ׃
כִּֽי־ט֣וֹב יְ֭הוה לְעוֹלָ֣ם חַסְדּ֑וֹ וְעַד־דֹּ֥ר וָ֝דֹ֗ר אֱמוּנָתֽוֹ׃

A song of thanksgiving:

Shout out to Adonáy, all earth!
Serve Adonáy with joy;
come before God with singing.
Know that Adonáy is *Elohím* —
the One created us and the One's are we;
the One's people, and the flock of the One's pasture.
Come to God's gates with thanks,
to God's courts with prayer;
give thanks to the One, bless the One's Name.
For good is Adonáy, forever God's goodness;
and through all generations is God's faithfulness.

Mizmór lətodá:

Haríŋu LàAdonáy Kol-Ha'áreṣ.
ŋIbdú et-Adonáy bəsimḥá;
bó'u ləfanáv birnaná.
Dəŋú ki-Adonáy Hú Elohím,
Hu-ŋasánu vəló anàḥnu;
ŋAmmó vəṣón marŋitó.
Bó'u šəŋaráv bətodá,
ḥaṣérotáv bit'hillá;
hódú-ló, bárəkhú Šəmó.
Ki-tób Adonáy, ləŋolám ḥasdó;
vəŋad-dór vadór emúnató.

165 Kətíb: ולא.

BACKGROUND: ***Bərēšít (Genesis)*** **1:24−31: The sixth day.**

And said *Elohím*: "Let bring forth the earth a living soul by its kind — cattle and creep and the beast of the earth by its kind!" and it was so. And made *Elohím* the beast of the earth by its kind, and the cattle by its kind, and each creep of the soil by its kind; and saw *Elohím* that [it was] good. □

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ
וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ
לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ
וַיַּרְא אֱלֹהִים כִּי־טוֹב:

And said *Elohím*: "Let us make the human in our image, as our likeness; and let them have dominion over the fish of the sea, and the fowl of the heavens, and over the cattle, and over all the earth, and over each creep that creeps on the earth!" And created *Elohím* the human in the One's image, in the image of *Elohím* created the One it; male and female created the One them. And blessed them did *Elohím* and said to them: "Bear fruit and multiply and fill the earth and subdue it; and have dominion over the fish of the sea, and over the bird of the heavens, and over each animal that creeps on the earth." And said *Elohím*: "See here, I gave to you every herb that sows its seed which is on the face of all the earth, and every tree on which there is a fruit of the tree which sows seed — to you it shall be for food.

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת
הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ
הָרֹמֵשׂ עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם
אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ
וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
הָרֹמֶשֶׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־
עֵשֶׂב | זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ
אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה:

And to every beast of the earth, and to every fowl of the heavens, and to each creeper on the earth which has in it a living soul [shall be] every green herb for food!" and it was so. And saw *Elohím* all that the One made, and see, it was very good; □

וּֽלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל | רוֹמֵשׂ עַל־
הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי־
כֵן: וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד

and it was evening and it was morning — the sixth day.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

Šír ləyóm

Psalm 29

The word "kol" (voice) is given seven times in this Psalm of Davíd. The məkubbalím see each of the seven as representing one of the seven days of the week[166] *These seven occurrences of the word "kol" may also remind us of the medráš about God's Voice splitting into seven Voices, then splitting into seventy tongues — see the footnotes to Birkàt abót on page 169.*

Spanish and Portuguese and some Moroccan Sefardím start the service here.

The congregation sing:

מִזְמוֹר לְדָוִד
הָבוּ לַיהוה בְּנֵי אֵלִים   הָבוּ לַיהוה כָּבוֹד וָעֹז׃
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ   הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ׃

קוֹל יהוה עַל־הַמָּיִם (כנגד יום א׳)
אֵל־הַכָּבוֹד הִרְעִים   יהוה עַל־מַיִם רַבִּים׃
קוֹל־יהוה בַּכֹּחַ (כנגד יום ב׳)   קוֹל יהוה בֶּהָדָר׃ (כנגד יום ג׳)
קוֹל יהוה שֹׁבֵר אֲרָזִים (כנגד יום ד׳)   וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן׃
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל   לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים׃
קוֹל־יהוה חֹצֵב לַהֲבוֹת אֵשׁ׃ (כנגד יום ה׳)
קוֹל יהוה יָחִיל מִדְבָּר (כנגד יום ו׳)   יָחִיל יהוה מִדְבַּר קָדֵשׁ׃
קוֹל יהוה ׀ יְחוֹלֵל אַיָּלוֹת (כנגד יום ז׳)

וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ   כֻּלּוֹ אֹמֵר כָּבוֹד׃
יהוה לַמַּבּוּל יָשָׁב   וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם׃
יהוה עֹז לְעַמּוֹ יִתֵּן   יהוה ׀ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

166 Wien 1865.

A Psalm of Davíd: **Ascribe ADONÁY,** **O ye children of forces,** **ascribe ADONÁY** **the glory and strength!**	**Mizmór ləDavíd:** **habú lADONÁY,** **bəné ēlím,** **habú lADONÁY** **kabód vaŋóz.**	***Psalmo à Dauid.*** ***Dad à .A.*** ***hijos de poderosos:*** ***dad à .A.*** ***honra y fortaleza.***
Ascribe ADONÁY the glory of the Name; worship ADONÁY in the splendour of holiness.	Habú lADONÁY kəbód šemó, hištàḥavú lÁDONÁY bəhadrat-Kódeš.	*Dad à .A. honra de su nombre:* *humillados à .A.* *con hermosura de santidad.*
The **voice** of ADONÁY on the waters, the *Él* of glory thunders, ADONÁY is on the great waters. ADONÁY 's **voice** with might, ADONÁY 's **voice** with majesty; ADONÁY 's **voice** breaks cedars, and shatters ADONÁY the cedars of Ləbanón; and makes them skip like calves — Ləbanón and Siryón like a young wild-ox. ADONÁY 's **voice** hammers bolts of fire. ADONÁY 's **voice** shakes the wilderness; shakes ADONÁY the wilderness of Kadéš. ADONÁY 's **voice** makes hinds calve and undresses the forests; and in God's Temple it all says "Glory!"	**Kól** ADONÁY ŋal hammáyim, Él-hakkabód hirŋím ADONÁY ŋal-màyim rabbím. **Kól**-ADONÁY bakkóaḥ **kól** ADONÁY bèhadár. **Kól** ADONÁY šobér arazím, vayšabbér ADONÁY et-arzé halLəbanón; vayyarkidém kəmo-ŋégel, Ləbanón vəSiryón kəmó ben-rəēmím. **Kol**-ADONÁY ḥoṣéb làhabót éš. **Kól** ADONÁY yaḥíl midbár, yaḥíl ADONÁY midbàr Kadéš. **Kól** ADONÁY yəḥolél ayyalót vayyèḥesóf yəŋarót, ubhékhaló kulló omér kabód.	***Boz*** *de .A. sobre las aguas,* *Dio de la honra hizo atronar* *.A. sobre aguas muchas.* ***Boz*** *de .A. con fuerça:* ***boz*** *de .A. con hermosura.* ***Boz*** *de .A. quiebran alerzes:* *y quebró .A. à alerzes de Libanon.* *Y fizolos saltar como bezerro:* *Libanon y Syrion* *como hijos de vnicornios.* ***Boz*** *de .A. tajan flamas de fuego.* ***Boz*** *de .A. hará temblar desierto:* *hará temblar .A. desierto de Kades.* ***Boz*** *de .A. hará parturir cieruas,* *y descubrio xaras:* *en su palacio todo el dizien honra.*
ADONÁY at the flood sat enthroned; and sits ADONÁY [as] sovereign forever.	ADONÁY lammabbúl yašáb, vayyéšeb ADONÁY mèlekh ləŋolám.	*.A. al diluuio estuuo* *:y sentóse .A. por rey para siempre.*
ADONÁY, might **to God's people do give;** **ADONÁY, bless** **God's people with peace.**	**ADONÁY ŋóz** **ləŋammó yittén,** **ADONÁY yəbarékh** **et ŋammó baššalóm.**	***.A. fortaleza*** ***à su pueblo dará*** ***.A. bendezirá*** ***à su pueblo con paz.***

Older Sefardí tradition: *According to the old minhág of the Spanish and Portuguese Sefardím, as it is still found in Amsterdam 1636,*[167] *one would continue with Psalm 92 (page 129) here.*

Sefardí Reform: *The West London Synagogue of British Jews (Reform) insert Psalm 95 (Ləkhú nərannəná) on page 103 first, and then continue with Psalm 92 on page 129.*

Newer Sefardí minhág: *The newer minhág of the Spanish and Portuguese is to continue with Bammè madlikín on page 117, and then proceed with Ləkhá Dodí, Amàr rebbí Elŋazár and Kaddíš dərabbanán. Other Sefardí traditions may have a different order of the elements.*[168]

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167 Amsterdam 1636, p. 188.

168 Some Aškenazím also add the limmúd (learning session) — but then usually as a separate section after the Psalms and Ləkhá Dodí.

Ánna bəkhóaḥ

by the Tanná r. Nəḥunyá ben Hakkaná

In those Sefardí traditions which follow the Ari z"l, one says Ánna bəkhóaḥ.[169]
(Groups that do not include Ánna bəkhóaḥ in the Friday night service include Spanish and Portuguese Sefardím and Témaní Baladím.)

אָנָּא בְּכוֹחַ גְּדֻלַּת יְמִינֶךָ. תַּתִּיר צְרוּפָה:
קַבֵּל רִנַּת עַמְּךָ. שַׂגְּבֵנוּ טַהֲרֵנוּ. נוֹרָא:
נָא גִבּוֹר. דּוֹרְשֵׁי יִחוּדֶךָ. כְּבָבַת שָׁמְרֵם:
בָּרְכֵם טַהֲרֵם. רַחֲמֵי צִדְקָתֶךָ תָּמִיד גָּמְלֵם:
חָסִין קָדוֹשׁ. בְּרוֹב טֻבְךָ. נַהֵל עֲדָתֶךָ:
יָחִיד גֵּאֶה. לְעַמְּךָ פְּנֵה. זוֹכְרֵי קְדֻשָּׁתֶךָ:
שַׁוְעָתֵנוּ קַבֵּל. וּשְׁמַע צַעֲקָתֵנוּ. יוֹדֵעַ תַּעֲלֻמוֹת:

בָּרוּךְ שֵׁם כְּבוֹד. מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Ánna bəkhóaḥ gədullàt yəminèkha, tattír ṣərufá.
Kabbél rinnàt ŋamməkhá, saggəbénu tàharénu, Norá.
Ná, Gibbór, dórəšé yíḥudèkha, kəbabàt šomrém.
Bárəkhém, tàharém, ràḥamé ṣidkatèkha tamíd gomlém.
Ḥasín kadóš! Bəròb túbəkhá nahél ŋadatèkha.
Yaḥíd Gēè! Ləŋamməkhá fəné, zókhəré kədušsatèkha.
Šavŋaténu kabbél, ušmàŋ ṣàŋakaténu, yodéaŋ tàŋalumót.

Barúkh Šém kabód; malkhutó ləŋolám vaŋèd!

We beseech You! With the great power of Your right hand, release the bound! Receive the cry of Your people, lift us and purify us, O Awesome One! We beg You, O Mighty One! Guard like the stone of Your eye those who seek Your oneness! Bless them, purify them, grant them always the mercies of Your justice! O Mighty and Holy One! Lead Your congregation the plenty of Your goodness! O Only and Exalted One! Turn to Your people, the rememberers of Your holiness! Receive our supplications and hear our cry, O Knower of Secrets!

Blessed is the glorious Name; God's reign is forever and ever!

Mišná study

Traditional reading: Bammè madlikín

(For an alternative reading, see Kəlál gadól áməru baššabbát on page 119.)
On Friday nights, but not on móṣa'é yom tób or ḥól hammoŋéd, the leader recites Mišná Šabbát 2.

בַּמֶּה מַדְלִיקִין וּבַמֶּה אֵין מַדְלִיקִין:

אֵין מַדְלִיקִין לֹא בְלֶכֶשׁ. וְלֹא בְחֹסֶן. וְלֹא בְכַלָּךְ. וְלֹא בִפְתִילַת הָאִידָן. וְלֹא בִפְתִילַת הַמִּדְבָּר. וְלֹא בִירוֹקָה שֶׁעַל פְּנֵי הַמָּיִם: לֹא בְזֶפֶת. וְלֹא בְשַׁעֲוָה. וְלֹא בְשֶׁמֶן קִיק. וְלֹא בְשֶׁמֶן שְׂרֵפָה. וְלֹא בְאַלְיָה. וְלֹא בְחֵלֶב: נָחוּם הַמָּדִי אוֹמֵר. מַדְלִיקִין בְּחֵלֶב מְבוּשָּׁל. וַחֲכָמִים אוֹמְרִים. אֶחָד מְבוּשָּׁל וְאֶחָד שֶׁאֵינוֹ מְבוּשָּׁל. אֵין מַדְלִיקִין בּוֹ:

1 **With what may we light** [the Šabbát lamp], and with what may we not light [it]? We may not light with [wicks of] cedar-fibre, or undressed flax, or floss-silk, or bast, or desert plants, or water weeds. We may not use pitch, or wax, or castor oil, or defiled consecrated oil, or fat from the tails of sheep, or tallow. Naḥúm Hammadí declares that we may use melted tallow; but the sages say it is all one whether it is melted or not; we may not light with it.

1 Bammè madlikín ubammè én madlikín? Én madlikín ló bəlèkheš, vəló bəḥóšen, vəló bəkhallákh, vəló biftilát há'idán, vəló biftilàt hammidbár, vəló bíroká šeŋal pəné hammáyim. Ló bəzèfet, vəló bəšàŋavá, vəló bəšèmen kík, vəló bəšèmen sərēfá, vəló bəalyá, vəló bəḥéleb. Naḥúm hamMadày omér: «Madlikín bəḥéleb məbuššál,» vàḥakhamím óməřím: «Eḥád məbuššál, və'eḥád šè'ēnó məbuššál, én madlikín bo.»

169 Aškenazím who follow Núsaḥ Aškenáz usually do not say Ánna bəkhóaḥ (Hertz 1959; Bokser 1983; Sim Shalom 1985; Aigen 1996). However, the custom to say Ánna bəkhóaḥ at this point can also be found (Bloštein 1900, p. 154; Birnbaum 1949, p. 243; Berger 2001, p. 23).

ב׳ אֵין מַדְלִיקִין בְּשֶׁמֶן שְׂרֵפָה בְּיוֹם טוֹב: רִבִּי יִשְׁמָעֵאל אוֹמֵר. אֵין מַדְלִיקִין בְּעִטְרָן. מִפְּנֵי כְבוֹד
הַשַּׁבָּת: וַחֲכָמִים מַתִּירִין בְּכָל־הַשְּׁמָנִים. בְּשֶׁמֶן שׁוּמְשְׁמִין. בְּשֶׁמֶן אֱגוֹזִים. בְּשֶׁמֶן צְנוֹנוֹת. בְּשֶׁמֶן דָּגִים.
בְּשֶׁמֶן פַּקּוּעוֹת. בְּעִיטְרָן וּבְנֵפְטְ: רִבִּי טַרְפוֹן אוֹמֵר. אֵין מַדְלִיקִין אֶלָּא בְּשֶׁמֶן זַיִת בִּלְבָד:

2 On yom tób we may not light them with defiled consecrated oil. Rebbí Yišmaŋél says that tar may not be used out of respect for the Šabbát. But the sages permit all kinds of oil — sesame-oil, nut-oil, radish seed-oil, fish-oil, gourd seed oil, tar and naphtha. Rebbí Tarfón says: They must not be lighted save with olive-oil alone.

2 Én madlikín bəšèmen sərēfá bəyom tób. Rebbí Yišmaŋél omér: «Én madlikín bəŋitrán, mippəné khəbód haššabbát.» Vàḥakhamím mattirín bəkhol-haššəmaním, bəšèmen šumšemín, bəšèmen egozím, bəšèmen ṣənonót, bəšèmen dagím, bəšèmen pakkuŋót, bəŋitrán, ubnéft. Rebbí Tarfón omér: «Én madlikín ellá bəšèmen zàyit bilbád.»

ג׳ כָּל הַיּוֹצֵא מִן הָעֵץ. אֵין מַדְלִיקִין בּוֹ אֶלָּא פִשְׁתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ. אֵינוֹ מִטַּמֵּא טוּמְאַת
אֹהָלִים אֶלָּא פִשְׁתָּן: פְּתִילַת הַבֶּגֶד שֶׁקִּפְּלָהּ וְלֹא הִבְהֲבָהּ. רִבִּי אֱלִיעֶזֶר אוֹמֵר. טְמֵאָה הִיא וְאֵין
מַדְלִיקִין בָּהּ. רִבִּי עֲקִיבָא אוֹמֵר. טְהוֹרָה הִיא וּמַדְלִיקִין בָּהּ:

3 Nothing that comes from a tree may be used for lighting except flax; and nothing that comes from a tree can become unclean by over-shadowing, except flax. A slip of cloth which has been twisted but not singed, says Rebbí Eliŋèzer, is potentially unclean and must not be used for lighting. Rebbí ŋAkibá says it is clean and may be used for lighting.

3 Kol hayyoṣé min haŋéṣ, én madlikín bo ellá fištán, vəkhol hayyoṣé min haŋéṣ, ēnó mittammé tum'àt óhalím ellá fištán. Pətilàt habbèged šekkippəláh vəló hibhabáh, rebbí Eliŋèzer omér: «Təmē'á hí, və'én madlikín bah.» Rebbí ŋAkibá omér: «Təhorá hí, umadlikín bah.»

ד׳ לֹא יִקּוֹב אָדָם שְׁפוֹפֶרֶת שֶׁל בֵּיצָה. וִימַלְאֶנָּה שֶׁמֶן. וְיִתְּנֶנָּה עַל פִּי הַנֵּר. בִּשְׁבִיל שֶׁתְּהֵא
מְנַטֶּפֶת. אֲפִילוּ הִיא שֶׁל חֶרֶס. וְרִבִּי יְהוּדָה מַתִּיר. אֲבָל אִם חִבְּרָהּ הַיּוֹצֵר מִתְּחִלָּה מוּתָּר. מִפְּנֵי שֶׁהוּא
כְּלִי אֶחָד: לֹא יְמַלֵּא אָדָם קְעָרָה שֶׁמֶן. וְיִתְּנֶנָּה בְּצַד הַנֵּר. וְיִתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ. בִּשְׁבִיל
שֶׁתְּהֵא שׁוֹאֶבֶת. וְרִבִּי יְהוּדָה מַתִּיר:

4 A person may not pierce an egg-shell and fill it with oil and place it over the lamp, so that it drips therein; and even if it is made of earthenware, it is not permitted; but Rebbí Yəhudá allows it. However, if the potter made it thus from the beginning, it is permitted, because it is then one vessel. A person may not fill a dish with oil and place it by the side of the lamp and put the end of the wick into it, so that it may absorb the oil; but Rebbí Yəhudá allows it.

4 Ló yikkób adám šəfofèret šel bēṣá, vimallə'ènnah šèmen, vəyittənènnah ŋal pi hannér, bišbíl šettəhé mənattèfet, và'afilú hí šel ḥèrem, vərebbí Yəhudá mattír; abál im ḥibbəráh hayyoṣér mittəḥillá muttár, mippəné šehú khəlí eḥád. Ló yəmallé adám kəŋará šèmen, vəyittənènnah bəṣàd hannér, vəyittén róš happətilá bətokháh, bišbíl šettəhé šo'èbet, vərebbí Yəhudá mattír.

ה׳ הַמְכַבֶּה אֶת הַנֵּר. מִתְיָרֵא מִפְּנֵי גוֹיִים. מִפְּנֵי לִסְטִים. מִפְּנֵי רוּחַ רָעָה. מִפְּנֵי הַחוֹלֶה שֶׁיִּישַׁן.
פָּטוּר: כְּחַס עַל הַנֵּר. כְּחַס עַל הַשֶּׁמֶן. כְּחַס עַל הַפְּתִילָה. חַיָּב. וְרִבִּי יוֹסֵי פּוֹטֵר בְּכוּלָּן חוּץ מִן
הַפְּתִילָה. מִפְּנֵי שֶׁהוּא עוֹשָׂה פֶּחָם:

5 Whoever puts out the lamp from fear of heathens, from robbers, or from spiritual danger,[170] or so the sick may sleep, is not guilty; but if the intention is to save the lamp, oil, or wick, the person is guilty. Rebbí Yosé allows it in any case, except in the case of the wick, because this results in producing charcoal.

5 Hàməkhabbè et-hannér, mippəné šehú mityaré mippəné goyím, mippəné listím, mippəné rúaḥ raŋá, mippəné háḥolè šèyyišán, patúr. Kəhàs ŋal hannér, kəhàs ŋal haššèmen, kəhàs ŋal happətilá, ḥayyáb; vərebbí Yosé potér bəkhullán ḥúṣ min happətilá, mippəné šehú ŋosáh peḥám.

170 Spiritual danger: literally, evil spirits. Includes dangers of a psychological nature.

(זֶה שֶׁהָיוּ סוֹבְרִים. שֶׁ־)

ו׳ עַל שְׁלֹשׁ עֲבֵירוֹת נָשִׁים מֵתוֹת בִּשְׁעַת לֵדָתָן. עַל שֶׁאֵינָן זְהִירוֹת בְּנִדָּה. בְּחַלָּה. וּבְהַדְלָקַת הַנֵּר:

[This is what they used to believe, that] **6** for three transgressions did women die during childbirth: For not being careful about niddá[171], about ḥallá[172], and about hadlakàt nér[173].

[Zè šèhayú sóbərím, še-] **6** ŋAl šalóš ŋabērót naším mētót bəšaŋá lédatán: ŋAl šè'ēnán zəhirót banniddá; bàḥallá; ubhadlakàt hannér.

ז׳ שְׁלֹשָׁה צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. עִשַּׂרְתֶּן. עֵרַבְתֶּן. הַדְלִיקוּ אֶת הַנֵּר:
(ח׳) סָפֵק חֲשֵׁכָה סָפֵק אֵינָהּ חֲשֵׁכָה. אֵין מְעַשְּׂרִין אֶת הַוַּדַּאי. וְאֵין מַטְבִּילִין אֶת הַכֵּלִים. וְאֵין מַדְלִיקִין אֶת הַנֵּרוֹת. אֲבָל מְעַשְּׂרִין אֶת הַדְּמַאי. וּמְעָרְבִין וְטוֹמְנִין אֶת הַחַמִּין:

7 Three things are a person obligated to say at home on Friday evening, approaching dusk: “Have you separated the tithe? Have you made ŋērúb[174]? Light the lamp!” (8) If it is doubtful whether it is dark or not, we may not tithe that which is certainly untithed, or immerse utensils, or light the lamps; however, we may tithe that which is doubtful, prepare the ŋērúb and cover the *ḥammín*[175].

7 Šəlošá dəbarím ṣaríkh adám lomàr bətókh bētó ŋèreb šabbát ŋim hašēkhá: «ŋIssartèn?» «ŋÉrabtèn?» «Hadlìku et-hannér!» (8) Safék ḥašēkhá, safék ēnó ḥašēkhá, én məŋassərín et-havvaddáy, və'én matbilín et-hakkēlím, və'én madlikín et-hannērót; abál məŋasserín et-haddəmáy, umŋárəbín vətómənín et-hàḥammín.

After having read Bammè madlikín, continue with Ləkhá Dodí on page 121.

Alternative reading: Kəlál gadól áməru baššabbát

An alternative reading for those Friday nights when one would traditionally read *Bammè madlikín* is *Kəlál gadól áməru baššabbát* (Mišná Šabbát 7:1−2), which deals with the main categories of work that are forbidden on Šabbát.

כְּלָל גָּדוֹל אָמְרוּ בַּשַּׁבָּת. כָּל־הַשּׁוֹכֵחַ עִיקַּר שַׁבָּת. וְעָשָׂה מְלָאכוֹת הַרְבֵּה בְּשַׁבָּתוֹת הַרְבֵּה. אֵינוֹ חַיָּב אֶלָּא חַטָּאת אַחַת. הַיּוֹדֵעַ עִיקַּר שַׁבָּת. וְעָשָׂה מְלָאכוֹת הַרְבֵּה בְּשַׁבָּתוֹת הַרְבֵּה. חַיָּב עַל כָּל־שַׁבָּת וְשַׁבָּת: הַיּוֹדֵעַ שֶׁהוּא שַׁבָּת. וְעָשָׂה מְלָאכוֹת הַרְבֵּה בְּשַׁבָּתוֹת הַרְבֵּה. חַיָּב עַל כָּל־אַב מְלָאכָה וּמְלָאכָה. הָעוֹשֶׂה מְלָאכוֹת הַרְבֵּה מֵעֵין מְלָאכָה אַחַת. אֵינוֹ חַיָּב אֶלָּא חַטָּאת אַחַת:

1 **A general principle they declared** about the Šabbát: Everyone who is not aware of the principle of Šabbát and does many acts of work on many šabbatót, is not liable except for one sin-offering [for the sum of all the preceding šabbatót]; and whoever knows the principle of Šabbát and does many acts of work on many šabbatót [not realising the day of the week], is liable for each Šabbát. Whoever knows that it is Šabbát, and [even so] did many acts of work on many šabbatót, is liable for each and every main category of work [that was done]. Whoever does many acts of work within one source [i.e., main category] of work, is not liable except for one sin-offering.

1 Kəlál gadól áməru baššabbát: Kol-haššokhéaḥ ŋikàr šabbát, vəŋasá məlakhót harbè bəšabbatót harbé, ēnó ḥayyáb èlla ḥatát aḥàt; hayyodéaŋ ŋikár šabbát, vəŋasá məlakhót harbè bəšabbatót harbè, ḥayyáb ŋal kol-šabbát vəšabbát. Hayyodéaŋ šehú šabbát, vəŋasá məlakhót harbé bəšabbatót harbè, ḥayyáb ŋal kol-àb məlakhá umlakhá; háŋosè məlakhót harbè mēŋén məlakhá aḥàt, ēnó ḥayyáb èlla ḥatát aḥàt.

171 **Niddá** — the laws of menstruation and hygiene. Note that these have no halakhic bearing on, e.g., women’s contact with Torá scrolls.
172 **Ḥallá** — upon baking bread, and provided that the dough is over a certain total weight, one removes a piece of dough the size of an olive and discards it, preferably in the fire, while saying the bərakhá *“vəṣivvánu ləhafríš ḥallá”*; see page 27.
173 **Hadlakàt nér** — lighting the Šabbát candles; should be done before sundown, and must not be done after nightfall on Friday night.
174 **ŋĒrúb** — ritual mixing of domains or processes to allow practical leniencies in the observance of Šabbát and/or yom tób; see p. 28.
175 **Ḥammín** — dish which is already half-cooked by sundown on Friday evening and is left to simmer into Šabbát to be served hot on Saturday afternoon. Other names: Adafina, dafina; s’khina; caliente, šálet, tšólent.

אֲבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אַחַת. הַזּוֹרֵעַ וְהַחוֹרֵשׁ וְהַקּוֹצֵר וְהַמְעַמֵּר. הַדָּשׁ וְהַזּוֹרֶה. הַבּוֹרֵר. הַטּוֹחֵן וְהַמְרַקֵּר וְהַלָּשׁ וְהָאוֹפֶה. הַגּוֹזֵז אֶת־הַצֶּמֶר. הַמְלַבְּנוֹ וְהַמְנַפְּצוֹ וְהַטּוֹוֶה. וְהַמֵּיסָךְ וְהָעוֹשֶׂה שְׁתֵּי בָתֵּי נִירִין. וְהָאוֹרֵג שְׁנֵי חוּטִין. וְהַפּוֹצֵעַ שְׁנֵי חוּטִין. הַקּוֹשֵׁר וְהַמַּתִּיר וְהַתּוֹפֵר שְׁתֵּי תְפִירוֹת. הַקּוֹרֵעַ עַל מְנַת לִתְפּוֹר שְׁתֵּי תְפִירוֹת. הַצָּד צְבִי. הַשּׁוֹחֲטוֹ וְהַמַּפְשִׁיטוֹ וְהַמּוֹלְחוֹ. וְהַמְעַבֵּד אֶת־עוֹרוֹ וְהַמּוֹחֲקוֹ וְהַמְחַתְּכוֹ. הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת. וְהַמּוֹחֵק עַל מְנַת לִכְתּוֹב שְׁתֵּי אוֹתִיּוֹת. הַבּוֹנֶה וְהַסּוֹתֵר. הַמְכַבֶּה וְהַמַּבְעִיר. הַמַּכֶּה בְּפַטִּישׁ. הַמּוֹצִיא מֵרְשׁוּת לִרְשׁוּת: הֲרֵי אֵלּוּ אֲבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אַחַת:

The main categories of work [which are forbidden on Šabbát] are forty save one: 1 Sowing and 2 ploughing and 3 reaping and 4 binding sheaves; 5 threshing and 6 winnowing, 7 checking, 8 grinding and 9 sifting and 10 kneading and 11 baking; 12 shearing the wool, 13 washing and 14 carding and 15 dyeing and 16 spinning it; and 17 weaving and 18 making two loops, and 19 weaving two threads, and 20 separating [the] two threads [of the warp and the weft], 21 tying [knots] and 22 untying [them], and 23 sewing two stitches, 24 tearing in order to sew two stitches; 25 hunting a deer, and 26 slaughtering it and 27 flaying it and 28 salting it, and 29 curing its hide or 30 scraping it or 31 cutting it; 32 writing two letters, and 33 erasing in order to write two letters; 34 building and 35 tearing down; 36 extinguishing and 37 kindling; 38 striking with a hammer; 39 carrying from one jurisdiction to another. See, these are the main categories of work [which are forbidden on Šabbát] — forty save one.

2 Abót məlakhót arbaŋím ḥasér aḥàt: Hazzoréaŋ vəhàḥoréš vəhakkoṣér vəhàməŋammér, haddáš vəhazzorè, habborér, hattoḥén vəhammərakkér vəhalláš vəhà’ofè, haggozéz et-haṣṣèmer, haməlabbənó vəhammənappəṣó vəhaṣṣóbəŋó vəhattovè, vəhammēsákh vəháŋosè šté batténirín, vəhá’oreg šné ḥutín, vəhappoṣéaŋ šné ḥutín, hakkošér vəhammattír vəhattofér šté təfirót, hakkoréaŋ ŋal mənàt litpór šté təfirót; haṣṣád ṣəbí, haššóḥ ató vəhammafšitó vəhamóləḥó vəhamməŋabbéd et-ŋoró vəhammóḥakó vəhamḥattəkhó; hakkotéb šté ótiyyót, vəhammoḥék ŋal mənàt likhtób šté ótiyyót; habbonè vəhassotér, hamməkhabbè vəhammabŋír, hammakkè bəfattiš, hammoṣí mérešút liršút. Haré éllu abót məlakhót arbaŋím ḥasér aḥàt.

Ləkhá dodí

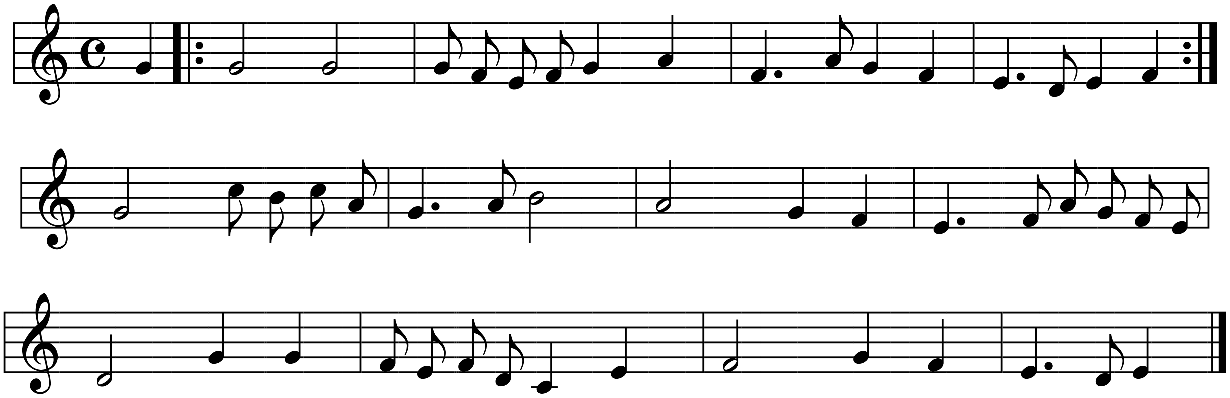
Šəlomó Hallēví Alkabéṣ

Šəlomó ben Mošè Hallēví Alkabéṣ is believed to have been born in Salonica[176] in 5265/1505. In 5289/1529, he married the daughter[177] of a Yiṣ'ḥák Kohén from Salonica, and the newly-wed couple started their journey to Ṣəfât in Galilee soon after — arriving, it is believed, at their destination about 1535. Šəlomó Hallēví wrote many works of Kabbalá — only a few of which are preserved today. He died in Ṣəfât in 5340/1580.

The most widely known work of Šəlomó Hallēví Alkabéṣ is the pizmón Ləkhá Dodí, which is believed to have been written about 1571, first appeared in print in a Sefardí prayerbook published in Venice in 5344/1584. The main image of the pizmón is the relationship between Ṣiyyón or the Šəkhiná and God — likened to the relationship between bride and groom.

Ləkhá Dodí is written in the Arabic verse form *zàǧal* (usually pronounced *zadjal*): In terms of rhyme, this means that the two lines of the refrain and the last line of each verse all are on the same rhyme, whereas the first three lines of each verse rhyme internally.

A widespread Western Sefardí melody for Ləkhá dodí:
(to be sung briskly at about 70 beats per minute)



The congregation sing:

לְכָה דוֹדִי לִקְרַת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה׃

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד הִשְׁמִיעָנוּ אֵל הַמְיוּחָד
יהוה אֶחָד וּשְׁמוֹ אֶחָד לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה׃ (לְכָה...)[178]

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה׃ (לְכָה...)

176 Θεσσαλονίκη (Thessaloníki) in Greece.
177 Her first name is unknown.
178 Not all communities insert the Ləkhá Dodí stanza between verses.

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה   קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָה   וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה׃ (לְכָה...)

הִתְנַעֲרִי. מֵעָפָר קוּמִי.   לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי.
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי.   קָרְבָה אֶל נַפְשִׁי גְאָלָהּ׃ (לְכָה...)

הִתְעוֹרְרִי. הִתְעוֹרְרִי   כִּי בָא אוֹרֵךְ. קוּמִי. אוֹרִי.
עוּרִי. עוּרִי. שִׁיר דַּבֵּרִי.   כְּבוֹד יהוה עָלַיִךְ נִגְלָה׃ (לְכָה...)

לֹא תֵבוֹשִׁי. וְלֹא תִכָּלְמִי.   מַה־תִּשְׁתּוֹחֲחִי. וּמַה־תֶּהֱמִי.
בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי.   וְנִבְנְתָה עִיר עַל תִּלָּהּ׃ (לְכָה...)

וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ.   וְרָחֲקוּ כָּל־מְבַלְּעָיִךְ.
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ.   כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה׃ (לְכָה...)

יָמִין וּשְׂמֹאל תִּפְרוֹצִי.   וְאֶת־יהוה תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן־פַּרְצִי.   נִשְׂמְחָה וְנָגִילָה׃ (לְכָה...)

All rise, facing the Hēkhál, and bow to right and left where marked:

בּוֹאִי בְשָׁלוֹם. עֲטֶרֶת בַּעְלָהּ.   גַּם בְּשִׂמְחָה. (בְּרִנָּה)[179] וּבְצָהֳלָה.
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה.   בּוֹאִי כַלָּה. בּוֹאִי כַלָּה.

(Some add the following conclusion to the last stanza:)

(תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה.   בּוֹאִי כַלָּה. שַׁבָּת מְנוּחָה)׃[180]

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179 Sources with the word *bərinná*: London 1965, Charbit 1994. Sources without the word: Amsterdam 1636.

180 Sources without the last line include Amsterdam 1636. Sources with the last line as notated here include London 1965. Other Sefardí and Italiani sources have the Aramaic form מַלְכְּתָא *malkətá* (Livorno 1856) or Hebrew form הַמַּלְכָּה *hammalká* (Charbit 1994) 'the queen' for מְנוּחָה (rest).

Let's go, my dear, to meet the Bride genteel;
the presence of Šabbát let's gladly hail.

Ləkhá dodí likràt kallá,
pəné šabbát nəkabbəlá.

Anda mi querido a encuentro de novia,
fazes de Sabath recebirámos.

"Guard" and "mind" enjoined and said as one,
thus made us hear our God, the Only One;
Adonáy is One Whose Holy Name is One —
for fame, for splendour and for praise revealed.

1 Šamór vəzakhór bədibbúr eḥád,
hišmiŋánu Él hàməyuḥád,
Ădonáy eḥád ušmó eḥád,
ləšém ultif'èret vəlithillá.

Guardas y membrar en palabra una,
nos hizo oir el D. el aunado.
A. uno, y su nombre uno,
por nombre, y por glorificacion, y por loor,

To meet Šabbát let us set out and go, —
the source of blessing let us thus behold;
ordained she was from earliest of old;
creation's end — in planning firstly sealed.

2 Likràt šabbát ləkhú vənéləkhá,
ki hí məkór habbərakhá,
mērōš mikkèdem nəsukhá,
sóf màŋăsè, bəmàḥăšabá təḥillá.

à encuentro de Sabath andad, y andemos,
que es manadero de la bendician,
de principio deantes Señoreada,
fin de obra en pensamiento primero.

O Sovereign's Temple! City of the Reign:
Arise! Come forth from thence amidst your pain!
Long enough in Vale of Tears you've been;
He shall to you compassionately yield.

3 Mikdàš mèlekh, ŋír məlukhá:
Kúmi! Ṣə'í mittókh hàhăfēkhá!
rab lákh šèbet bəŋémek habbakhá,
vəHú yàḥămól ŋalàyikh ḥemlá.

Santuario de Rey, ciudad reynada,
Levantate sal de entre el sovenimiento,
basta te estar en valle de la confucion,
y el apiadará sobre ti piedad.

Shake off the dust! Arise yourself from there!
Your splendour's robe, my people, proudly wear!
By hand of Yišày bét-hallaḥmi's heir,
come near my soul, and her redemption seal!

4 Hitnàŋărí, méŋafár kúmi!
Libší bigdé tif'artékh, ŋammí!
ŋAl-yàd ben-Yišày Bét halLaḥmí,
korbá el nafší gə'aláh.

Sacudete de polvo levantate,
viste paños de tu hermosura mi pueblo,
por mano de hijo de Ysai el Bet-lahmeo,
llega à mi alma redempcion,

Arouse yourself! O do yourself arouse!
For your light is come. Arise! Beam out!
Awake! Awake! My song sing proudly out!
Lo! God's glory is on you revealed!

5 Hitŋórərí! Hitŋórərí! —
ki bá orékh. Kúmi! Óri!
ŋÚri! ŋÚri! Šír dabbéri!
Kəbód Ădonáy ŋalàyikh niglá.

despiertate, despiertate,
que vino tu luz, levantate alumbra,
despierta, despierta, canta mi palabra,
honra de A. sobre ti sus descubierta,

Be you not confounded, nor resigned!
Why are you sad? And whence to gladness blind?
In *you* my people' poor shall shelter find,
the city on its mound shall soon be built!

6 Ló tēbóši vəló tikkáləmí!
Ma-ttištóḥăḥí, uma-ttèhĕmí?
bákh yèḥĕsú ŋăniyyé ŋammí,
vənibnĕtá ŋír ŋal-tilláh.

no te avergüences, y no te scorres,
que te oprimes y que ruges?
en ti se abrigaran pobres de mi pueblo,
y será fabricada ciudad sobre su monton.

And your oppressors be themselves oppressed,
and your devourers fully dispossessed;
your God shall be by you as truly blessed
as the groom by bride from loneness healed.

7 Vəhayú limšissá šosáyikh,
vəráḥăkú khol-məballəŋáyikh,
yasís ŋalàyikh Ĕloháyikh,
kimsós ḥatán ŋal-kallá.

Y serán por rebolladora tus rebollantes,
y alexarsehán todos tus danificantes,
agozársehá sobre ti tu D.,
como Gozarse novio con novia,

Right and left you surely shall extend;
before your God with gladness you shall bend.
When Pèreṣ' heir shall to it duly tend,
we also shall be glad, our joy revealed.

8 Yamín usmól tifróṣi,
və'èt-Ădonáy tàŋăríṣi,
ŋal-yàd íš ben-Parṣí,
vənisməḥá vənagíla.

aderecha, y yxquierda fructificaras,
y à A. enfortesceras,
por mano de varon hijo de Perseo,
y alegrarnoshémos y agozarnoshémos.

(Rise and bow to right and left where marked:)

Come forth in peace, O crown of your dear spouse,
and with gladness, (joy,) and with rejoice,
to the faithful of the treasured people's house!
***Come forth**, O Bride! **Come forth**, O Bride genteel!*

9 Bó'i bəšalóm, ŋatèret baŋláh
gàm bəsimḥá, (bərinná) ubṣáhŏlá,
tókh ĕmuné ŋàm səgullá,
bó'i khallá, **bó'i** khallá.

Ven con paz, corona de su marido,
tambien con alegria y con regozijo,
entre fieles de pueblo de Thesoro.
Ven novia, ven novia.

(Some add the following conclusion to the last stanza:)

(To the faithful of the treasured people's house!
Come forth, O Bride! O Queen Šabbát of Rest!)

(Tókh ĕmuné ŋàm səgullá,
bó'i khallá! Šabbát mənuḥá.)

entre fieles de pueblo de Thesoro.
Ven novia, Sabath. Reyna.[181]

181 Ladino (Spanish) translation from a prayerbook published in the Hague in 1734; quoted from Salomon 1971, p. 32.

(Šír hašširím)

A Moroccan custom is to recite the four verses from Šír hašširím (p. 97) after Lәkhá Dodí.

Talmúd Bablí, Bәrakhót 64a

"Amàr rebbí Elŋazár" is the last section of the *massèkhet* (Talmudic tractate) of *Bәrakhót*. One of the reasons for reading this particular passage is that it mentions the word šalóm (peace) seven times.

The leader recites:

אָמַר רִבִּי אֶלְעָזָר. אָמַר רִבִּי חֲנִינָא.
תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם. שֶׁנֶּאֱמַר.
וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה וְרַב שְׁלוֹם בָּנָיִךְ׃ [182]
אַל תִּקְרֵא בָּנָיִךְ. אֶלָּא בּוֹנָיִךְ׃
יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ׃
לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃
לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ׃ [183]
וּרְאֵה־בָנִים לְבָנֶיךָ שָׁלוֹם עַל־יִשְׂרָאֵל׃ [184]
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל׃ [185]
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה ׀ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃ [186]

Rebbí Elŋazár said [that]
Rebbí Ḥaniná said:

The scholars promote
peace in the world;
as it is said:

Amàr rebbí Elŋazár,
amàr rebbí Ḥaniná:

Talmidé ḥakhamím marbím
šalóm báŋolám,
šennè'emàr:

Dixo Rebbi Elhaẕar,
dixo Rebbi Hanania,

discipulos sabios multiplicantes
paẕ *en el mundo este,*
como es dicho:

182 *Yәšaŋyáhu* (*Isaiah*) 54:13.
183 *Tәhillím* (*Psalms*) 122:7–9.
184 *Tәhillím* (*Psalms*) 128:6.
185 *Tәhillím* (*Psalms*) 119:165.
186 *Tәhillím* (*Psalms*) 29:11.

"And all Your children
shall be taught of Adonáy;
and great shall be the **peace**
of your children."

«Vəkhol-banàyikh
limmudé Adonáy,
vəràb **šalóm**
banáyikh.»

y todos tus hijos
abezados de .A.
y muchiguarseha ***paz***
à tus hijos,

Read not [only]
'banàyikh' (your children),
but [also]
'bonàyikh' (your sages).

Àl tikré
«banàyikh»,
ellá
«bonàyikh».

no leas
Banaych (tus hijos)
saluo
Bonaych (tus fraguantes.)

"**Peace** be within your walls,
prosperity within your palaces.
For my siblings' and companions' sakes,
I will now say, **peace** be within you.
Because of the house of Adonáy our *Elohím*,
I will seek your good;"

«Yəhí **šalóm** bəḥēlékh,
šalvá bə'armənotáyikh.
Ləmàŋan aḥày vərēŋáy,
adàbbəro-nná **šalóm** bákh.
Ləmàŋan bēt-Adonáy Elohénu,
abakšá tób lákh.»

Sea ***paz*** *en tu fonsado,*
quietud en tus palacios,
por mis hermanos y mis compañeros
hablaré agora ***paz*** *en ti:*
por casa de .A. nuestro Dio
buscaré bien à ti,

and you shall see your children's children,
and **peace** in Israel.

«Ur'é-baním ləbanèkha,
šalóm ŋal-Yisra'él.»

y veas hijos à tus hijos
paz *sobre Israel.*

Great **peace**
to the lovers of Your Torá,
and there is no stumbling for them.

«**Šalóm** ráb
lə'óhabé Tóratèkha
və'én lámo mikhšól.»

Paz *mucha*
à amantes tu ley,
y no à ellos estronpieço

"Adonáy: Might
to God's people do give;
Adonáy: Bless
God's people with **peace**."

«Adonáy ŋóz
ləŋammó yittén,
Adonáy yəbarékh
et-ŋammó baš**šalóm**.»

.A. fortaleza
à su pueblo dará
.A. bendezirá
à su pueblo con ***paz****.*[187]

In minyán: Kaddíš dərabbanán

After completing a *limmúd* (study session) with a minyán (on Friday nights traditionally usually fulfilled through reading a chapter from the Mišná and the passage "Amàr rebbí Elŋazár" — the end of Massèkhet Bərakhót from the Talmúd Bablí), one traditionally says the Kaddíš dərabbanán.

Kaddíš normally marks the end of a section of the prayer service. This particular Kaddíš marks the end of weekday prayers, with the recital of the very next text, Psalm 92 (Mizmór šír ləyóm haššabbát), (and, optionally, the lighting of candles at this point,) marking the moment of *kabbalàt šabbát* — the acceptance of Šabbát with its miṣvót.

In minyán: *Mourners or leader say Kaddíš dərabbanán:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא (אָמֵן).
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.
S(וְיַצְמַח פּוּרְקָנֵיהּ. וִיקָרֵב מְשִׁיחֵיהּ (אָמֵן).)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן (אָמֵן):

187 Ladino: Amsterdam 1636, pp. 146 f.

Magnified and hallowed be the great Divine Name *(Amén!)*,
in this willingly created universe;

Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*,
bəŋalmá di bərá khirŋutéh;

and establish the Reign,
S(and sprout the Salvation
and draw the Mašíaḥ close *(Amén!)*;)

vəyamlíkh malkhutéh,
S(vəyaṣmàḥ purkanéh,
víkaréb Məšiḥéh *(Amén)*;)

in your lives, and in your days,
and in the lives of all Yisra'él's House;
quickly and at a near time; and say ye "Amen" *(Amén!)*.

bəḥayyēkhón ubyómēkhón
ubḥayyé dəkhál bét Yisra'él,
bàŋagalá ubizmàn karíb, və'imrú amén *(Amén)*.

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

Blessed be the One's great Name;
forever and in all eternity be it blessed!

Yəhé Šəméh rabbá məbaràkh,
ləŋallàm ləŋalmé ŋalmayyá yitbaràkh;

In some traditions, the leader responds Amén and repeats Yəhé Šəméh...:

(אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.)

The leader continues:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא (אָמֵן)
לְעֵילָּא (לְעֵילָּא) מִן כָּל בִּרְכָתָא שִׁירָתָא תּוּשְׁבְּחָתָא וְנֶחָמָתָא
דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן (אָמֵן):

And lauded, and glorified, and exalted, and extolled,
and honoured, and elevated, and praised be
the Name of the Holy, Who is blessed *(Amén!)*

vəyištabbàḥ, vəyitpa'àr, vəyitromàm, vəyitnassé,
vəyithaddàr, vəyitŋallè, vəyithallàl
Šəméh dəkudšá, bəríkh Hú *(Amén)*,

above, above all the blessings,
the songs, praises and consolations
that are said in the world; and say ye "Amen".

ləŋélla (ləŋélla) min kál birkhatá,
šíratá, tušbəḥatá, vəneḥámatá,
dà'amirán bəŋáləmá, və'imrú amén *(Amén)*.

עַל יִשְׂרָאֵל. וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן. וְעַל כָּל תַּלְמִידֵי
תַלְמִידֵיהוֹן. דְּעָסְקִין בְּאוֹרָיְתָא קַדִּשְׁתָּא. דִּי בְּאַתְרָא הָדֵין. וְדִי
בְּכָל אֲתַר וַאֲתַר. יְהֵא לָנָא וּלְהוֹן חִנָּא וְחִסְדָּא וְרַחֲמֵי מִן קֳדָם
מָרֵא שְׁמַיָּא וְאַרְעָא. וְאִמְרוּ אָמֵן: (אָמֵן)

To Yisra’él, and to their rabbaním and to their students,
and to all the students of their students,
who diligently study the Holy Torá,
in this place and in all and every other place —
to them and to us may there be grace, kindness and mercy
from the Master of heavens and earth;
and say ye “Amen”.

ŋAl Yisra’él, vəŋal rabbanán, vəŋal talmídēhón,
vəŋal kál talmidé talmídēhón,
dəŋásəkín bə’Oraytá kaddištá,
di bə’atrá hadén, vədí bəkhál atàr và’atàr,
yəhé lána ulhón, ḥinná, vəḥisdá, vəràḥamé,
min kodám maré šəmayyá və’arŋá;
və’imrú amén *(Amén)*.[188]

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא (חַיִּים). חַיִּים
[S](וְשָׂבָע וְישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָה
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֵוַח.)
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל. וְאִמְרוּ אָמֵן (אָמֵן):

May there be abundant peace from heaven *(Life!)*; life,

[S](and bounty, and salvation, and consolation, and deliverance,
and health, and redemption, and pardon, and atonement,
and enlargement, and freedom)

for us and for all the people of Yisra’él, and say ye, “Amen”.

Yəhé šəlamá rabbá min šəmayyá *(Ḥayyím!)*; ḥayyím,

[S](vəsabáŋ, víšuŋá, vənèḥamá, vəšézabá,
urfu’á, ug’ullá, usliḥá, vəkhappará,
vərèvaḥ, vəhaṣṣalá,)

lánu, ulkhol-ŋammó Yisra’él, və’imrú amén *(Amén)*.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו. הוּא [SI](בְּרַחֲמָיו)[189] יַעֲשֶׂה שָׁלוֹם עָלֵינוּ.
וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: (אָמֵן)

The Maker of peace upon high,
the One [SI](in divine mercy) make peace for us,
and for all Yisra’él, and say ye, “Amen”.

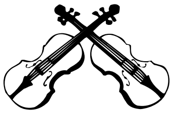
ŋOsè šalóm bimromáv,
Hú [SI](bəràḥamáv) yàŋasè šalóm ŋalénu,
vəŋal kol-Yisra’él, və’imrú amén! *(Amén)*

(On Friday night during Ḥanukká, the Ḥanukká candles may not be lit (see page 30) any later than at this point in the service — regardless of one’s minhág — noting also that the candles must be lit before sundown.)

188 **ŋAl Yisra’él, vəŋal rabbanán...:** This section, which is found only in the Kaddíš dərabbanán, is closely related to *Yəkúm purkán* — an Aškenazí prayer for scholars, officials and all who study the Torá in Yisra’él and in Babél. The oldest extant source for the full text of the *Yəkúm purkán*, which is not present in the siddurím of ŋAmrám Ga’ón or Saŋadyá Ga’ón, is the Mediaeval French manuscript of *Mahzór Vitry*. Through an analysis and re-combination of fragments from the Cairo Genizah, Prof. Neil Danzig (JTS) has shown that the main elements of the Yəkúm purkán prayer can be found in a prayerbook hailing from a Babylonian synagogue. In this oldest known setting, the rudimentary prayer is the concluding blessing after a pirká (homily) on Šabbát and yom tób. (See: Neil Danzig: “Two Insights from a Ninth-Century Liturgical Handbook: The Origins of Yequm Purqan and Qaddish de-Hadata”, in *The Cambridge Genizah Collections: Their Contents and Significance* (ed. S.C. Reif, 2002))

189 **Bəràḥamáv:** This word is usually included in the Sefardí minhág, as well as in the Italiani minhág (Livorno 1856). Amongst Aškenazím, the word is normally not present — with the notable exception of Bloštein 1900, where it is included as optional on page 174 (but it is not included at all on pp. 36f and 132).

If your minhág is to use instruments in the synagogue and to follow the syag (fence) of not playing a musical instrument on Šabbát, please note that the following (traditionally, lighting candles for women and reading Psalm 92 for men) is the halakhic point of transition to Šabbát, and hence we put the instruments away no later than at this point in the service.[190]



Optional addition (not to be included after sundown):

Hadlakàt nér — kindling light

In traditional Judaism, men accept upon themselves the obligations of this Šabbát through the act of reading *Mizmór šír ləyóm haššabbát* (see below) — whether the sun has set yet or not. For women, the parallel act of accepting Šabbát traditionally takes place through the kindling of light with a bərakhá before sundown.

One or more person/s, traditionally women say/s the appropriate form of the following bərakhá out loud before[191] kindling at least two lights:

בָּרוּךְ אַתָּה יהוה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת׃

Blessed are You, Adonáy,
our *Elohím*, sovereign of the universe,
Who hallowed us with You miṣvót
and commanded us to kindle a light
for Šabbát.

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
ašèr kiddəšánu bəmiṣvotáv,
vəṣivvánu ləhadlík nér
šel šabbát.

Bendito tu .A.
nuestro Dio Rey del mundo,
que nos santificó em sus encomendanças,
y nos encomendó para acender candela
de Sabat.[192]

Kindle the lights.

190 There are various customs as to whether instruments are used in the synagogue on Šabbát or at all:
"No instruments in the synagogue": This is the general stand of Aškenazí Orthodox Judaism, and also in some Aškenazí Conservative/Masorti congregations.
"Instruments permitted in the synagogue, but not on Šabbát": The general stand of Spanish and Portuguese Sefardí Judaism, and also found in Praha (Prague) 1594–1716.
"Instruments permitted in the synagogue, including on Šabbát if the musicians are not Jewish": Sefardím: Curaçao, 20th cent.
"Instruments always permitted in the synagogue provided that no transport (except for within the ŋērúb) or repair (beyond tuning) is involved.": as posited in a 2010 voting draft teshuvah (rejected) before the Rabbinical Assembly's Committee on Jewish Law and Standards, "Musical Instruments and Recorded Music as Part of Shabbat and Festival Worship" (rabbis Elie Kaplan Spitz and Elliot N. Dorff), pp. 40-41. –Aharon Varady, with gratitude to Rabbi Oren Steinitz and Rabbi Gabriel Seed.
"Instruments permitted in the synagogue at all times": This is the general stand of Reform and Reconstructionist Judaism.

191 Saying the bərakhá first and lighting afterwards is the general Sefardí and Italiani custom. A different custom, lighting the candles first, then covering one's eyes and saying the bərakhá afterwards, is followed by most Aškenazím — and in recent generations also by many Mizraḥím who follow the teachings of Lurianic Kabbalá.

192 *Thesouro dos Dinim* III, p. 234.

Psalm 92

In traditional Judaism, men accept upon themselves the Šabbát with the singing of Mizmór šír ləyóm haššabbát — parallel to women's acceptance of Šabbát through the blessing and kindling of the Šabbát lights (see above).
One or more person/s, traditionally men, lead/s the congregation:

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃

טוֹב לְהֹדוֹת לַיהוָה   וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ   וֶאֱמוּנָתְךָ בַּלֵּילוֹת׃
עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל   עֲלֵי הִגָּיוֹן בְּכִנּוֹר׃
כִּי שִׂמַּחְתַּנִי יְהוָה בְּפָעֳלֶךָ   בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן׃
מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה   מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃
אִישׁ־בַּעַר לֹא יֵדָע   וּכְסִיל לֹא־יָבִין אֶת־זֹאת׃
בִּפְרֹחַ רְשָׁעִים | כְּמוֹ עֵשֶׂב   וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן
לְהִשָּׁמְדָם עֲדֵי־עַד׃   וְאַתָּה מָרוֹם לְעֹלָם יְהוָה׃
כִּי הִנֵּה אֹיְבֶיךָ | יהוה   כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ
יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃   וַתָּרֶם כִּרְאֵים קַרְנִי
בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן׃   וַתַּבֵּט עֵינִי בְּשׁוּרָי
בַּקָּמִים עָלַי מְרֵעִים   תִּשְׁמַעְנָה אָזְנָי׃

צַדִּיק כַּתָּמָר יִפְרָח   כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃
שְׁתוּלִים בְּבֵית יְהוָה   בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ׃
עוֹד יְנוּבוּן בְּשֵׂיבָה   דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃
לְהַגִּיד כִּי־יָשָׁר יְהוָה   צוּרִי וְלֹא־עַוְלָתָה[193] בּוֹ׃

193 Kətíb: עלתה kəré: עַוְלָתָה.

A psalm — a song for the Sabbath day:	**Mizmór šír ləyóm haššabbát.**	***Psalmo de cantico para el dia de Sabath.***
It is good to thank Adonáy, and to sing praises to Your name, *ŋElyón*:	Tób ləhodót lAdonáy; ulzammér ləšimkhá ŋElyón.	*Bueno para loar á A.* *y para psalmear á tu nombre alto.*
to show Your kindness in the morning, and Your faithfulness every night.	Ləhaggíd babbóker ḥasdèkha; vè’emunátəkhá ballēlót.	*Para denunciar por la mañana tu merced:* *y tu fé en las noches.*
On the ten-stringed harp, and the psaltery: on the harp with a solemn sound.	ŋAlé-ŋasór vàŋalé-nábel; ŋalé higgayón bəkhinnór.	*Sobre decacordio y sobre gayta:* *sobre tañer en harpa.*
For You made me glad, Adonáy, through Your work: in the work of Your Hand I will triumph.	Ki simmaḥtàni; Adonáy bəfáŋolèkha; bəmàŋasé yadèkha arannén.	*Que me alegraste* *A. con tu obra:* *en hecha de tus manos cantaté.*
How great are Your deeds, Adonáy! and how profound Your thoughts.	Ma-ggádəlú màŋasèkha Adonáy; mə’ód ŋáməkú maḥšəbotèkha.	*Quanto se engrandecieron tus obras A.* *mucho se ahondaron tus pensamientos.*
A brutish man does not know; and a fool does not understand this:	Iš-báŋar ló yēdáŋ; ukhsíl ló-yabín et-zót:	*Varon ignorante no sabe:* *y loco no entiende á esto.*
By the the growth of the wicked like grass, and the flourish of all the workers of iniquity; it is that they shall be destroyed forever.	Bifróaḥ rəšaŋím kàmo-ŋéseb; vayaṣíṣu kol-póŋale áven; ləhiššáṃədám ŋadé-ŋàd.	*En florecer malos como yerua:* *y hermollecen todos obrantes tortura.* *Para seren destruydos hasta siempre:*
But You are high for always, Adonáy.	Və’attá maróm ləŋolám Adonáy.	*y tu alto para siempre A.*
For see, Your enemies, Adonáy, for see, Your enemies shall perish: scattered shall be all the workers of iniquity.	Ki hinné oyəbèkha Adonáy; ki-hinné oyəbèkha yobédu; yitpárədú kol-póŋalé áven.	*Que tus enemigos A.* *que he tus enemigos se deperderan,* *y diuidirsehan todos obrantes tortura.*
And You lifted like a wild-ox my horn: anointed me with fresh oil.	Vattárem kir’ém karní; balótí bəšèmen ràŋanán.	*Y enxalçarseha como Unicornio mi cuerno:* *emboluime en olio reuerdecido.*
And my eye it watches my enemies, of the wicked that rose up against me my ears got to hear.	Vattabbét ŋēní bəšuráy; bakkamím ŋalày mərēŋím; tišmàŋna oznáy.	*Y cató mi ojo en mis enemigos,* *en leuantantes sobre mi emmalecedores,* *oyran mis orejas.*
The righteous like a date-palm shall flourish like a cedar in Lebanon they shall grow.	Ṣaddík kattamár yifráḥ; keèrez balLəbanón yisgè.	*Iusto como atamaral florescerá:* *como alerze en el Lebanon crescerá.*
The planted ones in Adonáy’s House: In the courts of our *Elohím* they shall flourish.	Šətulím bəbét Adonáy; bəhaṣrót Elohénu yafríḥu.	*Plantados en casa de A.* *en cortes de nuestro Dio floreceran.*
They shall still bear fruit in old age: fat and flourishing they shall be;.	ŋÓd yənubún bəsēbá; dəšēním vəràŋanannim yìhəyú.	*Aun fruchigaran en caneza:* *viciosos y reuerdidos seran.*
to tell that Adonáy is upright — My rock, in Whom unfairness is not	Ləhaggíd ki-yašár Adonáy; ṣurí vəló ŋavláta bo.	*Para denunciar que derechero A.* *mi fortaleza y no tortura en el.*

Between móṣa’é Pèsaḥ and ŋèreb Šábuŋót,
Balkan (Ottoman) Sefardím recite Šír hašširím (Song of Songs) here — see page 97.[194]

194 Dobrinsky 1987, p. 241.

Psalm 93

The congregation sing:

יְהוָ֣ה מָלָ֑ךְ גֵּא֣וּת לָבֵ֑שׁ
לָבֵ֣שׁ יְ֭הוה עֹ֣ז הִתְאַזָּ֑ר אַף־תִּכּ֥וֹן תֵּ֝בֵ֗ל בַּל־תִּמּֽוֹת׃
נָכ֣וֹן כִּסְאֲךָ֣ מֵאָ֑ז מֵעוֹלָ֣ם אָֽתָּה׃
נָשְׂא֤וּ נְהָר֨וֹת ׀ יהוה
נָשְׂא֣וּ נְהָר֣וֹת קוֹלָ֑ם יִשְׂא֖וּ נְהָר֣וֹת דָּכְיָֽם׃
מִקֹּל֨וֹת ׀ מַ֤יִם רַבִּ֗ים
אַדִּירִ֣ים מִשְׁבְּרֵי־יָ֑ם אַדִּ֖יר בַּמָּר֣וֹם יְהוָֽה׃
עֵדֹתֶ֨יךָ ׀ נֶאֶמְנ֬וּ מְאֹ֗ד
לְבֵיתְךָ֥ נַאֲוָה־קֹ֑דֶשׁ יְ֝הוה לְאֹ֣רֶךְ יָמִֽים׃

Adonáy reigns, in majesty clad,
clad ’s Adonáy and girded with strength;
and firmly standing,
the world cannot be moved.

Adonáy malákh gē’út labéš,
labéš Adonáy ŋóz hit’azzár,
af-tikkón,
tēbél bal-timmót.

.A. reynó, loçania vistió:
vistióse .A. fortaleza se ciñó,
tambien se comporná,
mundo no huyrá.

Fast stands Your throne from old;
from eternity are You.

Nakhón kis’akhá mē’áz,
méŋolám átta.

Compuesta tu silla de entonces:
de siempre tu.

The floods lifted up, Adonáy,
the floods raised their voice,
the floods lifted up their waves.

Násə’ú nəharót Adonáy,
násə’ú nəharót kolám,
yis’ú nəharót dokhyám.

Alçaron rios .A.
alçaron rios su boz:
alçaron rios sus olas.

Higher than the great waters,
mightier than the waves of the ocean,
most mighty on high Adonáy.

Mikkolót màyim rabbím,
addirím mišbəré-yám,
addír bammaróm Adonáy.

Mas que bozes de aguas muchas
(de) fuertes olas de mar:
fuerte en altura .A.

Your testimonies are very trustworthy;
to Your House is becoming the holy,
Adonáy, to the length of days.

ŋÉdotèkha nè’emnú mə’ód,
ləbétəkhá nà’ava-kódeš,
Adonáy, lə’órekh yamím.

Tus testimonios son fieles mucho,
á tu casa hermosa santidad:
.A. para longura de dias.

In minyán: *The leader says Kaddíš Ləŋélla:*[195]

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא (אָמֵן).

בְּעַלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.

S(וְיַצְמַח פֻּרְקָנֵיהּ. וִיקָרֵב מְשִׁיחֵיהּ (אָמֵן).)

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן (אָמֵן):

Magnified and hallowed be the great Divine Name *(Amén!)*,
in this willingly created universe;

Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*,
bəŋálma dí-bra khirŋutéh;

and establish the Reign,
S(and sprout the Salvation,
and draw the Mašíaḥ close *(Amén!)*;)

vəyamlíkh malkhutéh,
s(vəyaṣmàḥ purkanéh,
víkaréb Məšiḥéh *(Amén)*;)

in your lives, and in your days,
and in the lives of all Yisra'él's House;
quickly and at a near time; and say ye "Amen" *(Amén!)*.

bəḥayyēkhón ubyómēkhón
ubḥayyé dəkhál bét Yisra'él,
bàŋagalá ubizmàn karíb, və'imrú amén *(Amén)*.

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

Blessed be the One's great Name;
forever and in all eternity be it blessed!

Yəhé Šəméh rabbá məbaràkh,
ləŋallàm ləŋalmé ŋalmayyá yitbaràkh;

In some traditions, the leader responds Amén and repeats Yəhé Šəméh...:

(אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.)

The leader continues:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר

וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא (אָמֵן)

לְעֵילָּא (לְעֵילָּא) מִן כָּל בִּרְכָתָא שִׁירָתָא תּוּשְׁבְּחָתָא וְנֶחֱמָתָא

דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן (אָמֵן):

And lauded, and glorified, and exalted, and extolled,
and honoured, and elevated, and praised be
the Name of the Holy One, Who is blessed *(Amén!)*

vəyištabbàḥ, vəyitpa'àr, vəyitromàm, vəyitnassé,
vəyithaddàr, vəyitŋallè, vəyithallàl,
Šəméh dəkudšá, bəríkh Hú *(Amén)*,

195 For commentaries on the Kaddíš Ləŋélla, see the Kaddíš on page 163.

above(, above) all the blessings,	**ləŋélla** (ləŋélla) min kál birkhatá,
the songs, praises and consolations that are said in the world;	šíratá, tušbəḥatá, vəneḥámatá, dà'amirán bəŋalmá,
and say ye "Amen".	və'imrú amén *(Amén)*.

Continue without pause or delay with ŋArbít (the evening service), which commences, if there is a minyán, with Bárəkhú.

ŋArbít šel šabbát (Evening service for Šabbát)

Bárəkhú

Bárəkhú is only said in minyán:

Some have the minhág to say the following silently while the leader says Bárəkhú:[196]

יִשְׁתַּבַּח וְיִתְפָּאֵר שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים. יְהִי שֵׁם יהוה מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם וּמְרוֹמָם עַל כָּל־בְּרָכָה וּתְהִלָּה:

Yištabbáḥ vəyitpa'ér Šəmó šel mèlekh malkhé hammalakhím hakKadóš barúkh Hú, šeHú rišón vəHú àḥarón umibbalŋadáv én elohím. Yəhí Šém Adonáy məborákh méŋattá vəŋàd ŋolám umromám ŋal kol-bərakhá ut'hillá.

Lauded and glorified is the Name of the sovereign of the sovereigns of sovereigns, the Holy One Who is blessed, for the One is first and the One is last and besides the One there is no god. May the Name of Adonáy be blessed from now and to eternity and be above every blessing and psalm.

The congregation rise as the leader bows towards the Hēkhál and recites:

בָּרְכוּ אֶת יי הַמְבֹרָךְ:

Bless ye Adonáy, Who is blessed!	Bárəkhú et Adonáy hàməborákh!

The congregation bow towards the Hēkhál and respond:

בָּרוּךְ יי הַמְבֹרָךְ לְעוֹלָם וָעֶד:

Blessed is Adonáy, Who is blessed in all eternity.	**Barúkh Adonáy hàməborákh ləŋolám vaŋèd.**

The leader repeats:

בָּרוּךְ יי הַמְבֹרָךְ לְעוֹלָם וָעֶד:

Blessed is Adonáy, Who is blessed in all eternity.	Barúkh Adonáy hàməborákh ləŋolám vaŋèd.

The congregation sit again.

196 Text taken from the unpointed text of Livorno 1864, with nikkúd and punctuation taken from Wien 1865.

Šəmàŋ with bərakhót

The Šəmàŋ section — which during evening services includes the two introductory blessings *Hammàŋaríb ŋarabím* and *Ahabàt ŋolám*; the central part, currently consisting of the *Šəmàŋ*; and the concluding blessings *Emèt vè'emuná* and *Haškibénu* — should be read without any interruptions, except for the congregational *"Barúkh Hú ubarúkh Šəmó!"* and *"Amén!"* in appropriate places.

Hammàŋaríb ŋarabím

This section of the bərakhá focusses on God as the *author* of the astronomical cycles. In the most common version, the gúf opens with *"by Whose* words *the evenings arrive"*. The Italian version for Friday night opens with a reference to the week instead of the day: *"Who finished Your work on the seventh day"*.

Italianim replace the regular version with the "ašèr killá" version on all Friday nights:[197]

בָּרוּךְ אַתָּה יהוה.
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר כִּלָּה מַעֲשָׂיו
בַּיּוֹם הַשְּׁבִיעִי.
וַיִּקְרָאֵהוּ שַׁבָּת קֹדֶשׁ
מֵעֶרֶב וְעַד עֶרֶב.
וּנְתָנוֹ מְנוּחָה
לְעַמּוֹ יִשְׂרָאֵל בִּקְדוּשָׁתוֹ.

Blessed are You,	Barúkh attá
Adonáy,	Adonáy,
our *Elohím*,	Elohénu
sovereign of the universe,	mèlekh háŋolám,
Who finished	ašèr killá
Your work	màŋasáv
on the seventh day,	bayyóm haššəbiŋí,
and declared it	vayyikra'éhu
the holy Šabbát	šabbát kódeš
from eve	mēŋèreb
until eve,	vəŋad ŋèreb,
and gave it	untanó
restfulness	mənuḥá
for Your people	ləŋammó
Yisra'él	Yisra'él
in Your holiness.	bikdúšató.

Sefardím & Aškenazím say the following on all nights:

בָּרוּךְ אַתָּה יהוה.
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב[198] עֲרָבִים.
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים.
בִּתְבוּנָה מְשַׁנֶּה עִתִּים.
וּמַחֲלִיף אֶת־הַזְּמַנִּים.
וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ:

Blessed are You, Adonáy,	Barúkh attá Adonáy,	*Bendito tu .A.*
our *Elohím*,	Elohénu	*nuestro Dio*
sovereign of the universe,	mèlekh háŋolám,	*Rey del mundo,*
by Whose words	ašèr bidbaró	*que con su palabra*
[the] evenings arrive;	màŋaríb ŋarabím,	*hazien atardear tardes,*
Who in wisdom	bəḥokhmá	*con sabiduria*
opens the gates,	potéaḥ šəŋarím,	*abrien puertas,*
Who in understanding	bitbuná	*con entendimiento*
changes the times,	məšannè ŋittím,	*hazien demudar horas,*
and changes	umàḥalíf	*y hazien trocar*
the seasons	et-hazzəmanním,	*á los tiempos,*
and orders	umsaddér	*y hazien ordenar*
the stars	et-hakkókhabím	*á las estrellas*
in their watches	bəmišmərótēhèm	*en sus guardias*
on the firmament,	bárakíaŋ,	*en el cielo*
by Your will.	kirṣonó.	*como su voluntad,*

197 Livorno 1856, f. 31a.

All minhagím continue:

בּוֹרֵא יוֹמָם וָלָֽיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר: הַמַּֽעֲבִיר יוֹם וּמֵבִיא לָֽיְלָה.
וּמַבְדִּיל בֵּין יוֹם וּבֵין לָֽיְלָה. יי צְבָאוֹת שְׁמוֹ:

Creator of day and night, who makes light yield from darkness and darkness from light;	Boré yomám valàyla, golél ór mippəné ḥóšekh, vəḥóšekh mippəné ór.	*crian dia y noche,* *rebolvien luz delante escuridad,* *y escuridad delante luz.*
Who makes the day pass and the night arrive, and distinguishes between day and night: ADONÁY *Ṣəba'ót* is Your Name!	Hammàŋabír yóm umēbí làyla, umabdíl bén yóm ubén làyla: ADONÁY Ṣəba'ót Šəmó.	*El hazien passar dia, y trayen noche,* *y hazien apartar entre dia y entre noche,* *.A. Zebaoth su nombre.*

Italianim and Aškenazím insert the following:

וּשְׁמוֹ אֵל חַי וְקַיָּם תָּמִיד. הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

Ušmó Él ḥày vəkayyám tamíd; Hú yimlókh ŋalénu ləŋolám vaŋèd.

and Your Name is the Living *Él*, and Everlasting; You shall reign over us in all eternity.

All minhagím conclude:

בָּרוּךְ אַתָּה יי. הַמַּֽעֲרִיב עֲרָבִים:

Blessed are You, ADONÁY, **who makes evenings arrive.**	**Barúkh attá ADONÁY,** **hammàŋaríb ŋarabím.**	***Bendito tu .A.*** ***el hazien atardear tardes.*** [199]

Àhabàt ŋolám

אַֽהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָֽבְתָּ:
תּוֹרָה וּמִצְוֹת. חֻקִּים וּמִשְׁפָּטִים. אוֹתָֽנוּ לִמַּֽדְתָּ:

With eternal love Yisra'él's House, Your people, did You love. Torá and miṣvót, statutes and judgements did You teach us.	Àhabàt ŋolám Bét Yisra'él ŋamməkhá ahábta. Torá umiṣvót, ḥukkím umišpatím, otánu limmád'ta.	*Amor de siempre* *casa de Ysrael tu pueblo amaste,* *Ley y encomendanças, fueros y juyzios* *á nos abezaste,*

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198 **Màŋaríb:** This word has given the evening service its Aškenazí name *maŋarív* — often pronounced *maariv* or *mairev*. Italianim and Sefardím (as well as some Aškenazím — particularly Ḥasidím) traditionally call the evening service *ŋarbít*. Both words are connected with עֶרֶב *ŋèreb* "evening" and מַעֲרִיב *maŋaríb* "west" — the latter corresponding to Arabic مغرب *Maghrib*, which can mean either (1) the Muslim *salāh* (obligatory prayer) right after sundown or (2) the western region of North Africa, corresponding to Morocco, Algeria and Tunisia.

199 Ladino: Amsterdam 1630, f. 95.

עַל־כֵּן יהוה אֱלֹהֵינוּ. בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ.
נָשִׂיחַ [200] בְּחֻקֶּיךָ.[201] וְנִשְׂמַח וְנַעֲלֹז[202]
בְּדִבְרֵי תַלְמוּד[203] תּוֹרָתֶךָ וּמִצְוֹתֶיךָ וְחֻקּוֹתֶיךָ[204]
לְעוֹלָם וָעֶד:

Therefore, ADONÁY, our *Elohím*,	ŋAl-kén, ADONÁY Elohénu,	*por tanto .A. nuestro Dio*
when we lie down and when we rise up	bəšokhbénu ubkuménu,	*en nuestro echar y en nuestro levantar,*
we will discuss Your statutes,	nasíaḥ bəḥukkèkha,	*hablaremos en tus fueros,*
and we will rejoice and exult	vənismàḥ vənàŋalóz,	*y alegrarnoshemos y agozarnoshemos*
in the words of the teachings	bədibré talmúd	*en palabras de deprendimiento*
of Your Torá	Tóratèkha,	*de tu Ley.*
and Your commandments and Your statutes	umiṣvotèkha vəḥukkotèkha,	*Y tus encomendanças, y tus fueros*
forever and ever;	ləŋolám vaŋèd.	*para siempre y siempre,*

כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ. וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה:
וְאַהֲבָתְךָ (וְחֶמְלָתְךָ)ES[205] לֹא תָסוּר[206] מִמֶּנּוּ לְעוֹלָמִים[207]:

for they are our life	Ki hém ḥayyénu,	*por que ellos nuestra vida,*
and the length of our days,	və'órekh yaménu,	*y alongamiento de nuestras dias,*
and on them will we ponder	ubahèm nehgè	*y en ellos ymaginaremos*
both day and night.	yomám valáyla;	*de dia y de noche:*
And may Your love (and Your compassion)	və'àhabátəkhá (vəḥemlátəkhá)	*y tu amor (...)*
not ever be withdrawn from us	ló tasúr mimmènnu	*no se tire de nos*
in eternities.	ləŋólamím.	*para siempres.*

200 **Nasíaḥ** (נָשִׂיחַ): Thus Sefardím and Aškenazím; Italianim say: תֵּן בְּלִבֵּנוּ לָשִׂיחַ *tén bəlibbénu lasíaḥ* (Livorno 1856, f. 31b).
201 **Bəḥukkèkha** (בְּחֻקֶּיךָ): Thus Sefardím (London 1965) and Aškenazím (Birnbaum 1949). Italianim say בְּחֻקֵּי רְצוֹנָךְ *bəḥukké rəṣonákh* (Livorno 1856).
202 **Vənàŋalóz** (וְנַעֲלֹז): Thus Sefardím and Italianim (Livorno 1856); Aškenazím omit the word (Birnbaum 1949, p. 257).
203 **Talmúd** (תַלְמוּד): Thus Sefardím and Italianim (Livorno 1856); Aškenazím omit the word (Birnbaum 1949).
204 **Vəḥukkotèkha** (וְחֻקּוֹתֶיךָ): The word is optional according to the Italiani minhág (Livorno 1856). Aškenazím omit the word (Birnbaum 1949)
205 Some Balkan Sefardím insert וְחֶמְלָתְךָ *vəḥemlátkhá* (Wien 1865)
206 **Ló tasúr** (לֹא תָסוּר): Italianim say אַל תָּסֵר *al tasér* (Livorno 1856). Aškenazím say אַל תָּסִיר *al tasír* (Birnbaum 1949).
207 **Ləŋólamím** (לְעוֹלָמִים): Thus Sefardím (London 1965) and Aškenazím (Birnbaum 1949). Italianim say עַד נֶצַח נְצָחִים *ŋad nèṣaḥ nəṣaḥím* (Livorno 1856).

The leader concludes:

בָּרוּךְ אַתָּה יְיָ.
אוֹהֵב אֶת־עַמּוֹ [208] יִשְׂרָאֵל:

Blessed are You, ADONÁY, lover of Your people Yisra'él.	Barúkh attá ADONÁY ohéb et-ŋammó Yisra'él.	*Bendito tu .A.* *aman á su pueblo Ysrael.*[209]

ŋAsèret haddibbərót

In the Temple, it was the custom to recite the *ŋAsèret haddibbərót* — the ten commandments — as part of the recitation of the Šəmàŋ.[210] This custom was also followed outside the Temple in some communities of Èreṣ Yisra'él — but the custom of reciting it outside the Temple was not mentioned in the Mišná.[211] In the Talmúd Yərúšalmí as well as in the Talmúd Bablí, we learn of its inclusion in the Temple service: וְקָרְאוּ עֲשֶׂרֶת הַדִּבְּרִים שְׁמַע וְהָיָה אִם שָׁמֹוֹעַ וַיֹּאמֶר: *"And they recited "ŋAsèret haddəbarím", "Šəmàŋ", "Vəhayá im šamóaŋ" [and] "Vayyómer" [in the Temple]."* (*T.Yər. Bərakhót* I:5 (9a))

Šəmót (Exodus) 20:1–17.

Some communities, mainly Èreṣ Yisra'él before the crusades and in the exile-Èreṣ-Yisraelí communities in Egypt until the 1300s CE, have had the custom to recite the ŋAsèret haddibbərót as part of the service.

וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And spoke *Elohím* them, all these words, to say:	Vaydabbér Elohím ét kol-haddəbarím ha'élle lēmór:	*Y habló el Dio á* *todas las palabras las estas por dezir.*

א אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

1. I am ADONÁY, your *Elohím*; Who brought you out from the land of Egypt, from the house of slaves.	**1.** Ánokhí ADONÁY Elohèkha; ašèr hóṣētíkha mē'èreṣ Miṣràyim, mibbét ŋabadím.	***1.** Yo .A. tu Dio* *que te saqué* *de tierra de Egypto,* *de casa de sieruos.*

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208 **Et-ŋammó** (אֶת־עַמּוֹ): Thus Sefardím (London 1965) and Italianim (Livorno 1856). Aškenazím omit the particle and say only **ŋammó**.
209 Ladino: Amsterdam 1630, f. 95b.
210 *M. Tamíd* V:1: וְקָרְאוּ עֲשֶׂרֶת הַדִּבְּרִים שְׁמַע וְהָיָה אִם שָׁמֹוֹעַ וַיֹּאמֶר: *"And they recited "ŋAsèret haddəbarím", "Šəmàŋ", "Vəhayá im šamóaŋ" [and] "Vayyómer" [in the Temple]."*
211 See, e.g., *M. Bərakhót* II:2.

ב לֹֽא־יִהְיֶ֥ה לְךָ֛ אֱלֹהִ֥ים אֲחֵרִ֖ים עַל־פָּנָֽי׃ לֹֽא־תַעֲשֶׂ֨ה לְךָ֥ פֶ֙סֶל֙ וְכָל־
תְּמוּנָ֔ה אֲשֶׁ֤ר בַּשָּׁמַ֙יִם֙ מִמַּ֔עַל וַֽאֲשֶׁ֥ר בָּאָ֖רֶץ מִתָּ֑חַת וַֽאֲשֶׁ֥ר בַּמַּ֖יִם
מִתַּ֥חַת לָאָֽרֶץ׃ לֹֽא־תִשְׁתַּחֲוֶ֥ה לָהֶ֖ם וְלֹ֣א תָעָבְדֵ֑ם כִּ֣י אָנֹכִ֞י יְהוָ֤ה
אֱלֹהֶ֙יךָ֙ אֵ֣ל קַנָּ֔א פֹּ֠קֵד עֲוֺ֨ן אָבֹ֧ת עַל־בָּנִ֛ים עַל־שִׁלֵּשִׁ֥ים וְעַל־רִבֵּעִ֖ים
לְשֹׂנְאָֽי׃ וְעֹ֤שֶׂה חֶ֙סֶד֙ לַאֲלָפִ֔ים לְאֹהֲבַ֖י וּלְשֹׁמְרֵ֥י מִצְוֺתָֽי׃

2. Let there not be to you	**2.** Lo-yìh'yè ləkhá	*2. No sea á ti*
other *elohím* before Me.	elohím aḥērím ŋal-panáy.	*dioses otros delante mi.*
Do not make yourself a statue	Ló-tàŋasè ləkhá fèsel	*No hagas á ti doladizo,*
or any picture	vəkhol-təmuná	*y toda semejança*
of anything from the heavens above	ašèr baššamàyim mimmàŋal	*que en los çielos arriba,*
or from the land beneath;	và'ašèr ba'áreṣ mittáḥat;	*y que en la tierra abaxo:*
or from the waters under the earth.	và'ašèr bammàyim mittáḥat la'áreṣ.	*y que en las aguas de abaxo de tierra.*
Do not bow down to them	Ló-tištàḥavè lahèm,	*No te encorues á ellos,*
nor serve them;	vəló táŋobdém;	*y no los siruas:*
for I, Adonáy your *Elohím*,	kí ánokhí, Adonáy Elohèkha,	*que yo .A. tu Dio,*
[am] a zealous *Él*,	Él kanná,	*Dio celoso,*
the visitor of the parents' sins	póked ŋavón abót	*visitan delito de padres*
on their children,	ŋal-baním,	*sobre hijos,*
to the third and fourth generation	ŋal-šillēším vəŋal-ribbēŋím,	*sobre terceros, y sobre quartos,*
of those who hate Me.	ləsónə'áy.	*á mis aborrecientes.*
And a doer of kindness to thousands;	Vəŋóse ḥèsed là'alafím;	*Y hacien merced á miles:*
to those who love Me,	lə'óhabày,	*á mis amantes,*
the keepers of my miṣvót.	ulšómərḗ miṣvotáy.	*y á guardantes mis encomendanças.*

ג לֹ֥א תִשָּׂ֛א אֶת־שֵֽׁם־יְהוָ֥ה אֱלֹהֶ֖יךָ לַשָּׁ֑וְא כִּ֣י לֹ֤א יְנַקֶּה֙ יְהוָ֔ה
אֵ֥ת אֲשֶׁר־יִשָּׂ֥א אֶת־שְׁמ֖וֹ לַשָּֽׁוְא׃

3. Do not set forth the Name	**3.** Ló tissá et-Šém-	*3. No jures á nombre*
of Adonáy your Elohím	Adonáy Elohèkha	*de .A. tu Dio*
in vain;	lassáv,	*á vanidad:*
for guiltless will not	kí ló yənakkè	*que no librará*
Adonáy hold the one	Adonáy ét	*.A. al*
who sets forth God's Name in vain.	ašèr-yissá et-Šəmó laššáv.	*que juráre á su nombre en falsedad.*

ד זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־
מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־
מְלָאכָה אַתָּה | וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר
בִּשְׁעָרֶיךָ׃ כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־ הָאָרֶץ
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה
אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

4. Remember the day of Šabbát
to hallow it:
Six days shall you serve
and do all your crafts;
and the seventh day [is]
a Šabbát to Adonáy your *Elohím*;

Do not do any craft —
you, and your son, and your daughter,
and your servant, and your maid,
and your cattle,
and the strangers that are in your gates.

For in six days made Adonáy
the heavens and the earth
and the sea and all that is therein,
and rested on the seventh day;
thus blessed Adonáy
the day of Šabbát
and hallowed it.

4. Zakhór et-yóm haššabbát
ləkaddəšó.
Šéšet yamím tàŋabód
vəŋasíta kol-məlakhtèkha;
vəyóm haššəbiŋí
šabbát là'Adonáy Elohèkha;

Ló-tàŋasè khol-məlakhá —
attá, ubinkhá ubittèkha,
ŋabdəkhá và'amátəkhá,
ub'hemtèkha,
vəgérəkhá ašèr bišŋarèkha.

Kí šéšet-yamím ŋasá Adonáy
et-haššamàyim və'et-ha'áreṣ,
və'et-hayyám və'et-kol-ašèr-bám,
vayyánaḥ bayyóm haššəbiŋí;
ŋal-kén bēràkh Adonáy
et-yóm haššabbát,
vàyəkaddəšéhu.

4. Recordar al dia del Sabbáth,
por santificarlo.
Seys dias labrarás,
y harás toda tu obra.
Y dia el seteno,
Sabbáth á .A. tu Dio:

no hagas toda obra,
tu y tu hijo, y tu hija,
tu sieruo, y tu sierua,
y tu quatropea,
y tu peregrino que en tus villas.

Que seys dias, hizo .A.
á los cielos, y á la tierra,
á la mar, y á todo lo que en ellos:
y holgó en el dia el seteno:
por tanto bendixo .A.
á dia de Sabbáth,
y santificóló.

ה כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִכוּן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־
יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃

5. Honour your father and your mother,
for to lengthen your days
on the land
which Adonáy your *Elohím* gave you.

5. Kabbéd et-abíkha və'et-immèkha;
ləmàŋan yà'arikhún yamèkha
ŋal há'adamá,
ašèr-Adonáy Elohèkha notén lákh.

5. Honra á tu padre, y á tu madre:
por que se alarguen tus dias
sobre la tierra
que .A. tu Dio dan á ti.

ו לֹא תִרְצָח ז לֹא תִנְאָף ח לֹא תִגְנֹב

6. Do not murder.

7. Do not commit adultery.

8. Do not steal.

6. Ló tirṣáḥ,

7. ló tin'áf;

8. ló tingób,

6. No mates.

7. No forniques.

8. No hurtes.

ט לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר׃

9. Do not bear against your neighbour
a false testimony.

9. Ló-tàŋanè bəréŋakhá
ŋéd šáker.

9. *No atestigues en tu compañero,*
testigo de falsedad.

י לֹא תַחְמֹד בֵּית רֵעֶךָ לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ׃

10. Do not covet your neighbour's house;
do not covet your neighbour's spouse;
nor the servant nor the maid;
nor the ox nor the ass,
nor anything your neighbour has.

10. Ló taḥmód bét rēŋèkha;
ló-taḥmód éšet rēŋèkha,
vəŋabdó và'a'mató;
vəšuró vàḥamoró,
vəkhól ašèr lərēŋèkha.

10. *No cobdicies casa de tu compañero:*
no cobdicies muger de tu compañero:
y su sieruo, y su sierua,
y su buey y su asno:
y todo lo que á tu compañero.

Šəmàŋ Yisra'él

Close your eyes or cover them by one hand[212] while saying the first verse of Šəmàŋ[213] out loud followed by «Barúkh Šém ...», which in our days is conventionally said quietly:

שְׁמַע יִשְׂרָאֵל

יְיָ אֱלֹהֵינוּ

יְיָ | אֶחָד׃ [214] [215]

Hear, Yisra'él:	**Šəmàŋ, Yisra'él:**	***Semah Israel***
Adonáy is our *Elohím*,	**Adonáy Elohénu,**	***.A. Eloenu***
Adonáy is One!	**Adonáy eḥád.**	***.A. Ehad.***

The following declaration is conventionally said quietly in Rabbinic Judaism in our times, except for on Kippúr, when it is said aloud:[216]

בָּרוּךְ שֵׁם כָּבוֹד[217]. מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

Blessed is the Honoured Name; — *the One's Reign is forever and ever!*	Barúkh Šém Kabód; — Malkhutó ləŋolám vaŋèd.	*Baruch Sem Kebod* *Malchutó Leholam Vahed.*

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212 **Why close our eyes or cover them with a hand?** To concentrate better on the meaning of the Šəmàŋ.

213 This verse is the core verse of the Šəmàŋ and, as such, the very core of Judaism as a religion.

214 ***"Šəmàŋ Yisra'él, A. Elohénu"*** alludes to ***"Ánokhí A. Elohèkha"*** (the first of the ten Commandments) according to Rebbí Lēví (Talmúd Yərúšalmí, *Bərakhót* I:5 (9a))
"A. eḥád" alludes to ***"Lo-yih'yè ləkhá elohím aḥērím ŋal-panáy."*** (the second of the ten Commandments) according to Rebbí Lēví (Talmúd Yərúšalmí, *Bərakhót* I:5 (9a))

215 *Dəbarím* (*Deuteronomy*) 6:4.

216 **"Barúkh Šém kabód; — malkhutó ləŋolám vaŋèd!":** These words were the congregational response to bərakhót containing the Name in the Second Temple in Jerusalem. The earliest form of this blessing is found in *Təhillá (Psalm)* 72:19: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. *Ubarúkh Šém kəbodó ləŋolám* 'And blessed is the One's glorious Name for ever'. A reference to the blessing or a variant thereof is also found in *Nəḥemyá* 9:5.

217 **"Kəbód" or "kabód"?** The conventional form in our times is the construct form "kəbód", which renders the meaning "Blessed is the honoured name of the One's reign forever and ever." This, however, leads to troublesome questions (*e.g.*, "What is 'The Name of the Reign' anyway?") which lead us to question whether this recension can be the right one. As Jerry Brem (2004) has shown, the form kabód gives a both richer and more lucid meaning ("Blessed is the honoured Name [of the One]; [and blessed also is] the Reign of the One forever and ever!") and is supported by available textual evidence. How could the traditional pronunciation disappear? The custom was originally used, it is said, only in the Temple.

Open (or uncover) your eyes and recite the rest of the Šəmàŋ with taŋamím:

Dəbarím (Deuteronomy) 6:5-9:

וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ[218] בְּכָל־לְבָבְךָ֥ וּבְכָל־נַפְשְׁךָ֖ וּבְכָל־מְאֹדֶֽךָ׃
וְהָי֞וּ הַדְּבָרִ֣ים הָאֵ֗לֶּה[219] אֲשֶׁ֨ר אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם עַל־לְבָבֶֽךָ׃
וְשִׁנַּנְתָּ֣ם לְבָנֶ֔יךָ וְדִבַּרְתָּ֖ בָּ֑ם בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ
וּֽבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃[220] וּקְשַׁרְתָּ֥ם לְא֖וֹת עַל־יָדֶ֑ךָ וְהָי֥וּ לְטֹטָפֹ֖ת בֵּ֥ין
עֵינֶֽיךָ׃[221] וּכְתַבְתָּ֛ם עַל־מְזֻז֥וֹת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃[222]

And you shall love Adonáy,	Və'áhabtá ét Adonáy	*Y amaras a A.*
your *Elohím*,	Elohèkha;	*tu Dio*
with all your heart	bəkhol-ləbábəkhá	*con todo tu coraçon,*
and with all your soul	ubkhol-nafšəkhá,	*y con toda tu alma,*
and with all your might.	ubkhol-mə'odèkha.	*y con todo tu aver.*
And let these words,	Vəhayú haddəbarím ha'élle,	*Y seran las palabras estas*
which I bid you today,	ašer ánokhí məṣavvəkhá hayyóm,	*que yo te encomendan oy*
be in your heart;	ŋal-ləbabèkha.	*sobre tu coraçon,*
and imprint them in your children	Vəšinnantám ləbanèkha	*y repetirlashas a tus hijos,*
and talk about them —	vədibbartá bám;	*y hablaras en ellas,*
when sitting in your house	bəšibtəkhá bəbētèkhá,	*en tu estar en tu casa,*
and when walking on the road,	ublekhtəkhá baddèrekh,	*y en tu andar por la carrera,*
and when lying down	ubšokhbəkhá,	*y en tu echar,*
and when rising up.	ubkumèkha.	*y en tu levantar.*
And bind them	Ukšartám	*Y atarlashas*
as a sign on your hand;	lə'ót ŋal-yadèkha;	*por señal sobre tu mano,*
and let them be	vəhayú	*y seran*
for *tótafót*[223] between your eyes;	lətótafót bén ŋēnèkha.	*por Tefilin entre tus ojos.*

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218 ***"Və'áhabtá ét Adonáy Elohèkha"*** alludes to ***"Ló tissá et-Šém-Adonáy Elohèkha lassáv,"*** (the third of the ten Commandments) according to Rebbí Lēví (Talmúd Yərúšalmí, *Bərakhót* I:5 (9a))

219 **Vəhayú haddəbarím ha'élle:** "These *dəbarím* (words)" may refer to the currently pronounced words, but it could also be seen as referring to the "ten *dibbərót* (commandments)", which according to *Dəbarím* (*Deuteronomy*) were proclaimed before the Children of Yisra'él just prior to the *Šəmàŋ* and there referred to as *"haddəbarím ha'élle"*: Commandments: *Dəbarím* (*Deuteronomy*) 5:6−18; Šəmàŋ: *Dəbarím* (*Deuteronomy*) 6:8).

220 **Vədibbartá bám ... ubšokhbəkhá, ubkumèkha:** This is the scriptural origin of the miṣvá to recite the *Šəmàŋ* every evening and morning.

221 **Ukšartám ... bēn ŋēnèkha:** This verse (*Dəbarím* (*Deuteronomy*) 6:8) and the parallel verse in *Šəmót* (*Exodus*) 13:9 are seen by most Rabbinic authorities (e.g., **Raši**) to be a literal commandment to wear təfillín. There is however also a minority view amongst Rabbinic Jews that these verses may or should be viewed as symbolic. Thus, **Abrahám ibn ŋEzrá** points out in his commentary to *Šəmót* that the verse could be viewed as symbolic, in accordance with (Proverbs) 3:3, but that our tradition is to view it as a concrete commandment of physical binding. The **Rašbam** (R. Šəmuél ben Me'ír, 1085−1174, a grandson of Raši) says explicitly that the pəšát of these verses is the symbolical one — comparing it to *Šír hašširím* (*Song of songs*) 8:6. **Samaritans**, **Beta Esrael** (Ethiopia) and **Kara'ím** generally view this verse as symbolic.

222 **Ukhtabtám ŋal-məzuzót bētèkha, ubišŋarèkha:** This verse (and its parallel verses) is seen to be a positive commandment to write specific words of Torá on or near one's doorposts by both Rabbinic and Karaite Jews, as well as Samaritans. The latter, and often Karaites too, interpret the commandment to refer to the Ten Commandments, whereas Rabbinic Judaism holds that the command refers to the verses quoted here.

223 **Tótafót:** We do not know with certainty the original meaning of this word. In the Rabbinic tradition, it is seen as referring to the *tə-*

and write them
on the door-posts of your house
and on your gates.

Ukhtabtám
ŋal-məzuzót bētèkha,
ubišŋarèkha.

Y escrevirlashas
sobre umbrales de tu casa,
y en tus puertas.[224]

Párašàt Vəhayá im-šamóaŋ

Dəbarím (Deuteronomy) 11:13-21:

וְהָיָ֗ה אִם־שָׁמֹ֤עַ תִּשְׁמְעוּ֙ אֶל־מִצְוֺתַ֔י אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם
הַיּ֑וֹם לְאַהֲבָ֞ה אֶת־יהוָ֤ה אֱלֹֽהֵיכֶם֙ וּלְעָבְד֔וֹ בְּכָל־לְבַבְכֶ֖ם
וּבְכָל־נַפְשְׁכֶֽם׃ וְנָתַתִּ֧י מְטַֽר־אַרְצְכֶ֛ם בְּעִתּ֖וֹ יוֹרֶ֣ה וּמַלְק֑וֹשׁ
וְאָסַפְתָּ֣ דְגָנֶ֔ךָ וְתִירֹשְׁךָ֖ וְיִצְהָרֶֽךָ׃ וְנָתַתִּ֛י עֵ֥שֶׂב בְּשָׂדְךָ֖ לִבְהֶמְתֶּ֑ךָ
וְאָכַלְתָּ֖ וְשָׂבָֽעְתָּ׃

And it shall be,
if you attend attentively to my miṣvót
which I command
to you today —
to love Adonáy, your *Elohím*,
and to serve the One
with all your heart
and with all your soul:

Vəhayá,
im-šamóaŋ tišməŋú el-miṣvotáy,
ašèr ánokhí məṣavvè
etkhém hayyóm;
lə’àhabá et-Adonáy Elóhēkhèm,
ulŋobdó
bəkhol-ləbabkhèm
ubkhol-nafšəkhèm.

Y será
si oyendo oyerdes á mis encomendanças
que yo encomendan
á vos oy:
para amar á .A. vuestro Dio,
y para servirlo
con todo vuestro coraçon,
y con toda vuestra alma.

And I shall give
the rain of your land in its time —
autumn rain and spring rain —
and you may harvest your crops
and your wine and your olive oil;

Vənátattí
mətàr-arṣəkhèm, bəŋittó,
yorè umalkóš;
və’ásaftá dəganèkha,
vətiróšəkhá, vəyiṣharèkha.

Y daré
lluvia en vuestra tierra en su hora
temprana y tardie,
y cogerás tu civera,
y tu mosto, y tu azeyte.

and I shall give grass in your fields
for your cattle,
and you shall eat and be sated.

Vənátattí ŋéseb bəsádəkhá,
libhemtèkha;
və’ákhaltá, vəsabáŋta.

Y daré yerva en tu campo
para tu quatropea,
y comerás, y hartartehas.

---

fillín šel róš (see footnote 221 above).

224 Ladino based on Amsterdam 1630 and Amsterdam 1634.

Read quietly:

הִשָּׁמְר֣וּ לָכֶ֔ם פֶּ֥ן־יִפְתֶּ֖ה לְבַבְכֶ֑ם וְסַרְתֶּ֗ם וַעֲבַדְתֶּם֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וְהִשְׁתַּחֲוִיתֶ֖ם לָהֶֽם׃ וְחָרָ֨ה אַף־
יהו֜ה בָּכֶ֗ם וְעָצַ֤ר אֶת־הַשָּׁמַ֙יִם֙ וְלֹא־יִהְיֶ֣ה מָטָ֔ר וְהָ֣אֲדָמָ֔ה לֹ֥א תִתֵּ֖ן אֶת־יְבוּלָ֑הּ וַאֲבַדְתֶּ֣ם מְהֵרָ֗ה מֵעַל֙
הָאָ֣רֶץ הַטֹּבָ֔ה ...

(Guard yourselves,
lest your hearts be deceived,
and you turn aside and serve other gods
and worship them;

(Hišámərú lakhèm,
pen-yiftè ləbabkhèm;
vəsartèm, vàŋabad'tèm elohím aḥērím,
vəhištàḥavitèm lahèm.

(Sed guardados a vos,
que no se sombaya vuestro coraçon,
y vos apartedes y sirvades á dioses otros:
y vos humilledes a ellos,

and ADONÁY's anger be released
against you,
and the heavens be shut up
and there be no rain
and the earth give not its produce;
and you shall perish quickly
from the good land ...)

Vəḥará af-ADONÁY
bakhèm,
vəŋaṣàr et-haššamàyím,
vəló-yíhəyè matár,
vəhà'adamá ló tittén et-yəbuláh;
và'abad'tèm məhērá
mēŋàl ha'áreṣ hattobá, ...)

y erescerá furor de A.
en vos,
y detendrá a los cielos
y no será lluvia,
y la tierra no dará a su hermollo,
y deperdervoshedes ayna
de sobre la tierra la buena ...)

Read out loud again:

... אֲשֶׁ֥ר יְהוָ֖ה נֹתֵ֥ן לָכֶֽם׃ וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה עַל־לְבַבְכֶ֖ם וְעַל־
נַפְשְׁכֶ֑ם וּקְשַׁרְתֶּ֨ם אֹתָ֤ם לְאוֹת֙ עַל־יֶדְכֶ֔ם וְהָי֥וּ לְטוֹטָפֹ֖ת בֵּ֥ין עֵינֵיכֶֽם׃[225]
וְלִמַּדְתֶּ֥ם אֹתָ֛ם אֶת־בְּנֵיכֶ֖ם לְדַבֵּ֣ר בָּ֑ם בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֨ךָ֙ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ
וּבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃ וּכְתַבְתָּ֛ם עַל־מְזוּז֥וֹת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃

which Adonáy gave you.	... ašèr Adonáy notén lakhèm.	*que .A. dan a vos.*
And lay these words of mine	Vəsamtèm et-dəbaràỳ élle	*Y pondredes a mis palabras estas*
on your hearts	ŋal-ləbabkhèm,	*sobre vuestro coraçon,*
and on your souls;	vəŋal-nafšəkhèm;	*y sobre vuestra alma,*
and bind them	ukšartèm otám	*y ataredes a ellas*
as a sign on your hand,	lə'ót ŋal-yedkhèm,	*por señal sobre vuestra mano,*
and let them be	vəhayú	*y seran*
for *tótafót* between your eyes;	lətótafót bén ŋénēkhèm.	*por Thephilin entre vuestros ojos,*
and teach them to your children	Vəlimmadətèm otám et-bənēkhèm,	*y abezaredes a ellas á vuestros hijos,*
to talk about them —	lədabbér bám;	*para hablar en ellas*
while sitting in your house	bəšibtəkhá bəbētèkha,	*en tu estar en tu casa,*
and while walking on the road,	ublekhtəkhá baddèrekh,	*y en tu andar el la carrera,*
and when lying down	ubšokhbəkhá	*y en tu echar,*
and when rising up;	ubkumèkha.	*y en tu levantar.*
and write them	Ukhtabtám	*Y escrevirlashas*
on the door-posts of your house	ŋal-məzuzót bētèkha,	*sobre umbrales de tu casa,*
and on your gates;	ubišŋarèkha.	*y en tus puertas.*

225 See footnote 221 on page 143.

לְמַ֨עַן יִרְבּ֤וּ יְמֵיכֶם֙ וִימֵ֣י בְנֵיכֶ֔ם[226] עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁ֨ר נִשְׁבַּ֧ע יהו֛ה לַאֲבֹתֵיכֶ֖ם לָתֵ֣ת לָהֶ֑ם כִּימֵ֥י הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ׃

so that your days shall be multiplied,	Ləmàŋan yirbú yəmēkhèm,	*Por que se muchiguen vuestros dias,*
and the days of your children,	vimé bənēkhèm,	*y dias de vuestros hijos*
on the land	ŋàl há'adamá,	*sobre la tierra*
which ADONÁY promised	ašèr nišbàŋ ADONÁY	*que juró .A.*
unto your ancestors	là'abótēkhèm	*a vuestros padres*
to give them,	latét lahèm;	*para dar a ellos*
as [long as] the days of the heavens	kimé haššamàyim	*como dias de cielo*
[existing] over the earth.	ŋal-ha'áreṣ.	*sobre la tierra.*[227]

Párašàt Ṣiṣít

Even though the following section concerning the miṣvá of ṣiṣít is the most recent addition to the Šəmàŋ, its inclusion in morning prayers is already taken for granted (for the morning service) in the *Mišná*.[228] In *T.B. Bərakhót* 12b (1:4, gəmará), we read:

> פָּרָשַׁת צִיצִית מִפְּנֵי־מָה קְבָעוּהָ. אָמַר רַב יְהוּדָה בַּר חֲבִיבָא. מִפְּנֵי שֶׁיֵּשׁ בָּהּ חֲמִשָּׁה דְבָרִים. מִצְוַת צִיצִית. יְצִיאַת מִצְרַיִם. עֹל מִצְוֹת. וְדַעַת מִינִים. הִרְהוּר עֲבֵרָה וְהִרְהוּר עֲבוֹדָה זָרָה׃ Párašàt Ṣiṣít, why is it included? Said Rab Yəhudá bar Ḥabibá: "Because there are in it five [six] things — [1] the miṣvá of ṣiṣít, [2] the Exodus from Egypt, [3] the yoke of miṣvót, [4] the thoughts of heretics, [5] the urge of transgression, and [6] the urge of idolatry."

Párašàt Ṣiṣít was frequently either abbreviated or entirely omitted during ŋArbít in the pre-crusades community of Èreṣ Yisra'él.

Bammidbár (Numbers) 15:37-41:

וַיֹּ֥אמֶר יהו֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם וְעָשׂ֨וּ לָהֶ֥ם צִיצִ֛ת עַל־כַּנְפֵ֥י בִגְדֵיהֶ֖ם[229] לְדֹרֹתָ֑ם[230] וְנָֽתְנ֛וּ עַל־צִיצִ֥ת הַכָּנָ֖ף פְּתִ֥יל תְּכֵֽלֶת׃[231] וְהָיָ֣ה לָכֶם֮ לְצִיצִת֒ וּרְאִיתֶ֣ם אֹת֗וֹ

226 ***"Ləmàŋan yirbú yəmēkhèm, vimé bənēkhèm"*** alludes to ***"kabbéd et-abíkha və'et-immèkha"*** (the fifth of the Ten Commandments) according to Rebbí Lēví (Talmúd Yərúšalmí, *Bərakhót* I:5 (9a))

227 Amsterdam 1630, f. 23b.

228 *M. Bərakhót* II:2.

229 **Vəŋasú lahèm ṣiṣít ŋal-kanfé bigdēhèm:** This is seen as a positive miṣvá to have fringes in the corners of one's cornered garment by both Rabbanites and Kara'ím, as well as by Samaritans. This commandment does not apply for the round clothes we tend to wear today, so therefore Rabbanites and Kara'ím, as well as Samaritan priests, often wear a garment with corners — a tallét — to be able to fulfil the miṣvá of ṣiṣít (corner fringes). The old Spanish and Portuguese minhág, as it can be seen in Picart's engravings from 18th Century Holland, was to wear the tallét over one's head. This tradition later went out of use most places where the top hat was introduced instead of the traditional three-cornered hat. **Tallét kətanná:** An invention of Mediaeval Aškenáz which has later spread to most Aškenazí and Sefardí traditions is the *tallét kətanná* or *àrbaŋ kanfót* — a small, waistcoat- or vest-like garment with corners and ṣiṣít, designed to be worn throughout the day.

230 **Lədórotám:** Some Rabbinic authorities take the presence of the word *lədórotám* (to their generations) after the commandment of *ṣiṣít*, but not repeated after *təkhélet* to mean that the miṣvá of ṣiṣít lasts throughout the generations, but not the miṣvá of təkhélet.

231 **Pətíl təkhélet** *(a thread of təkhélet)***:** Təkhélet is understood to denote a clear blue colour of great lightfastness. According to the Rabbinic tradition, it can only come from the חִלָּזוֹן (ḥillazón). After the təkhélet industry of the Ḥaifa area was discontinued around the time of the Arabic conquest of Èreṣ Yisra'él in 639 CE, the identity of the ḥillazón was forgotten. Due to a combination of archaeology (1864), rabbinic research (primarily by R. Isaac Herzog (1913) and Rabbi Eliyahu Tavger (1985)) and science (Prof. Otto Elsner / Ehud Spanier (1980)), it seems to be indicated (but not beyond doubt) that the archaeologically abundant *Murex trunculus* mollusc can be identified as the təkhélet in addition to its more common use as a purple dye. **Radzyner təkhélet:** An alternative the-

וּזְכַרְתֶּם אֶת־כָּל־מִצְוֺת יהוה[232] וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֺתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם׃ אֲנִי יהוה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יהוה אֱלֹהֵיכֶם׃

And spoke ADONÁY to Mošè to say:	Vayyómer ADONÁY el-Mošè lēmór:	*Y dixo .A. á Mosseh por dezir,*
Talk to Yisra'él's children	Dabbér el-bəné Yisra'él,	*Habla á hijos de Ysrael,*
and tell them	və'ámartá ŋalēhèm,	*y diras á ellos,*
to make themselves *ṣiṣít*	vəŋasú lahèm ṣiṣít	*y hagan á ellos Cicith*
on the borders of their clothes	ŋal-kanfé bigdēhèm,	*sobre alas de tu paños*
to [all] their generations,	lədórotám;	*por sus generancios.*
and they shall give the *ṣiṣít* of the border	vənátenú ŋal-ṣiṣít hakkanáf	*Y den sobre el cicith de la ala*
a thread of *təkhélet* (blue).	pətíl təkhélet.	*hilo cardeno.*
And shall it be for you like *ṣiṣít*,	Vəhayá lakhèm ləṣiṣít,	*Y será á vos por Cicith,*
and you shall see it[233]	ur'itèm otó,	*y veredes á el,*
and remember them —	uzkhartèm	*y membraredes*
all the *miṣvót* of ADONÁY,[234]	et-kol-miṣvót ADONÁY,	*á todas encomendanças de .A.*
and perform them;	vàŋasitèm otám;	*y haredes á ellas,*
and [thereby] you shall not seek	vəló-tatúru	*y no esculquedes*
after your own hearts	àḥaré ləbabkhèm,	*empos vuestro coraçon,*
and after your eyes,	və'àḥaré ŋénēkhèm,	*y empos vuestros ojos*
which you are led astray by. —	ašer-attèm zoním àḥarēhèm.	*que vos errantes empos ellos.*

ory proposed by the Aškenazí Rabbi Gershon Hanoch Leiner (the Radzyner Rebbe) in 1888 was that the squid *Sepia officinalis* served as the basis for the dye. Though this theory has since been shown to have serious problems from a chemical point of view, there are still Jewish groups who use the so-called *Radzyner təkhélet*. Both these hypotheses have their problems from a Talmudic perspective. **Kara'ím** hold that the use of dye from tamé animals is forbidden, and they permit any non-animal lightfast pure blue dye for the purpose of təkhélet. **Halakhá:** Modern halakhic authorities vary in their view on the identity of təkhélet and on whether one is obliged, permitted or forbidden to wear təkhélet today.

232 **Ur'itèm otó uzkhartèm et-kol-miṣvót A.** (*and you shall see it and remember them, all the miṣvót of A.*)**:** The **Šulḥán ŋArúkh** recommends tying the ṣiṣiyyót of each corner in groups of 7+8+11+13, symbolising through numerological equivalence (7+8+11=26, the gəmatriyyá for the Name; 13, the gəmatriyyá for eḥád) *"A. eḥád"* (A. is One). This minhág is considered to be the halakhá by most Aškenazím, and is also used to some extent amongst some Sefardí groups. R. **Šəlomó Molkhó** (1500−1532), born as Diego (Diogo) Pires, a məkubbál and son of Portuguese anusím, held that one should tie each corner as 10+5+6+5, thus representing the four letters of the Name. This is the main Sefardí minhág. **The number 613: Raši** (on *Bammidbár* (*Numbers*) 15:39) claims a direct symbolic link between the ṣiṣít and the 613 miṣvót in that **ציצית** — the *malé* (full) spelling of ṣiṣít — corresponds to 90+10+90+10+400=600, and the eight strands (four doubles) and five double knots add up to 13, totalling the number 613 for one ṣiṣít. **Maimonides** disagrees with Raši's *dərašá*, pointing out that the ḥasér spelling **צצת** is the one of the Torá, yielding the total number of 590 rather than 600, and also that the numbers of strands and knots may vary. **Təkhélet:** Maimonides offers the explanation that the colour of the təkhélet resembling the sea or the sky is the reason why one remembers God's miṣvót. Harmonising the colour and the number 613, J. Wouters and A. Verhecken (1991) discovered that the pigment molecule of the *Murex trunculus* has its main absorption peak centred at 613 nanometres. It must be noted, however, that the absorption peak of 613 nanometres is representative of the red element of the purple colour *Murex trunculus* dye has before the sunlight breaks the pigment down to the pure blue colour which is required for təkhélet.

(Main source: Dr. Baruch Sterman: "The Meaning of Tekhelet." Accessed at http://www.borhatorah.org/article1.html on July 21, 2004.)

233 **It:** This prepositional article has the masculine form in Hebrew, and therefore probably refers to the pətíl *(m)* təkhélet rather than to the ṣiṣít *(f)* — see footnote 232.

234 **All the *miṣvót* of A.:** Which we traditionally enumerate as 613 — see footnote 232.

So that you shall remember and perform them, all My *miṣvót*; and you shall be holy ones to your *Elohím*.	Ləmàŋan tizkərú vàŋasitèm et-kol-miṣvotáy; víhəyitèm kədoším lÉlóhēkhèm.	*Por que vos membredes* *y hagades* *á todas mis encomendanças,* *y seades santos* *á vuestro Dio.*
I am ADONÁY, your *Elohím*, Who brought you out of Egypt's land to be for you as *Elohím*. I am ADONÁY, your *Elohím*.	Aní ADONÁY Elóhēkhèm, ašèr hoṣéti etkhèm mēÈreṣ Miṣràyim, líhəyót lakhèm lÉlohím; aní ADONÁY Elóhēkhèm.	*Yo .A. vuestro Dio,* *que saqué a vos* *de tierra de Egypto* *por ser á vos por Dio,* *yo .A. vuestro Dio.*[235]

In minyán the leader says:

(יי אֱלֹהֵיכֶם אֱמֶת:)

(ADONÁY [is] your *Elohím* — it is true!)	(ADONÁY Elóhēkhèm, emèt.)	*(Vuestro Dio, verdad.)*

Continue with Emèt vè'emuná without interruption or delay.

235 Amsterdam 1630, f. 24a.

Emèt vè’emuná

One remembers the truth and trustworthiness of Adonáy:

Italiani version for Friday nights:

אֱמֶת וֶאֱמוּנָה
בַּשְּׁבִיעִי קִיַּמְתָּ
גָּזַרְתָּ דִּבַּרְתָּ
הִקְשַׁבְנוּ וְשָׁמַעְנוּ.

זָכוֹר חָמַדְתָּ
טְהוֹרִים יְיָרְשׁוּהָ
כְּתוּבָה הִיא
לְרֹאשׁ אַרְבָּעָה
מֵעֵת נִתְּנָה.
שָׂמַח בָּהּ לֵב יְשׁוּרוּן.
עֵדָה פָּדִיתָ .
צְדָקָה קָנִיתָ .
רוֹמַמְתָּ שַׁבָּת תָּמִיד:

True and trustworthy, on the Seventh You founded [it]: You decreed, declared, called attention and made us hear [it];	Emèt vè’emuná baššəbiŋí kiyyàmta, gazàrta, dibbàrta, hikšàbnú vəšamàŋnu,

a memory You desired,
the pure ones
inherited her;

written was she
as head of the four,
from the time

Sefardím and Aškenazím read the following version all nights:

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ.
כִּי הוּא יי אֱלֹהֵינוּ. וְאֵין זוּלָתוֹ.
וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ:
הַפּוֹדֵנוּ מִיַּד מְלָכִים.
הַגֹּאֲלֵנוּ מַלְכֵּנוּ[236] מִכַּף כָּל־עָרִיצִים:

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ.
הַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ:
הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים.
וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ:
הַמַּדְרִיכֵנוּ
עַל־בָּמוֹת אוֹיְבֵינוּ.
וַיָּרֶם קַרְנֵנוּ
עַל־כָּל־שׂוֹנְאֵינוּ:

True and trustworthy is all this, and established for us, that *this* is Adonáy, our *Elohím*; and none is God’s like; and we are Yisra’él, Your people.	Emèt vè’emuná kol-zót vəkayyám ŋalénu, ki Hú Adonáy Elohénu və’én zúlató, và’anàḥnu Yisra’él ŋammó.	*Verdad y fé* *todo esto* *firme sobre nos,* *que el A. nuestro Dio,* *y no salvo el,* *y nos Ysrael* *su pueblo,*

236 **Malkénu:** Omitted in West London I (1870).

she was given;	zakhór ḥamàd'ta, təhorím
gladdened by her is the upright's heart;	yírašúha;
a witness You saved, justice You fashioned, You heightened Šabbát for all times!	kətubá hí lərόš arbaŋá mēŋét nittəná,
	samàḥ báh léb yəšurún,
	ŋēdá fadíta, ṣədaká kaníta, romàmta šabbát tamíd.

Who delivers us from rulers' hands; Who redeems us, Our Sovereign, from the grip of all brutes;	Happodénu miyyàd məlakhím, haggó'alénu — malkénu! — mikkàf kol-ŋáriṣím.	*el librannos* *de mano de reyes,* *el redimiennos* *nuestro Rey* *de poder de todos fuertes,*
the *Él* who avenged us on our adversaries and pays retribution to all foes of our soul;	Ha'Él hannifráŋ lánu miṣṣarénu, hàmešallém gəmúl ləkhol-óyəbé nafšénu.	*el Dio el venganse por nos* *de nuestros angustiadores,* *el pagan gualardon* *á todos enemigos* *de nuestra alma,*
Who placed our soul in life and did not give stumbling to our feet;	Hassám nafšénu bàḥayyím, vəló-natàn lammót raglénu.	*el ponien nuestra alma* *en vidas,* *y no dio* *por resvalo nuestro pie:*
Who lead our way to the heights of our enemies, and raised our horn over all who hate us.	Hammadrikhénu ŋal-bamót óyəbénu, vayyárem karnénu ŋal-kol-sónə'énu.	*el haziennos pisar* *sobre altares* *de nuestros enemigos,* *y alçó nuestro reyno* *sobre todos nuestros aborrecientes:*

On Friday nights, Italianim continue:

בֵּינְךָ וּבֵינֵינוּ. אוֹת הִיא לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים[237] עוֹלָמְךָ תִּקַּנְתָּ. וּבַשְּׁבִיעִי נַחְתָּ. לְמַעַן שֶׁתָּגִיחַ לְעַמְּךָ יִשְׂרָאֵל וְלִכְבוֹד שִׁמְךָ. שִׁבְּחוּ וְזִמְּרוּ. בָּרוּךְ הוּא:

Between You and us, a sign she is forever, for in six days was Your universe created, and on the seventh You rested, in order to reach Your people Yisra'él, and for the honour of Your Name they praise and sing: "Blessed be God!"	Bēnəkhá ubēnénu, ót hí ləŋolám, ki šéšet yamím ŋólamákh tikkànta, ubaššəbiŋí nàḥta, ləmàŋan šettagíaḥ ləŋamməkhá Yisra'él, vəlikhbód Šimkhá šibbəḥú vəzimmərú: «Barúkh Hú!»

237 **Ót hí ləŋolám, ki šéšet yamím…:** *Šəmót* (*Exodus*) 31:17.

Remembrance of the Exodus of Egypt

The Mišná says מַזְכִּירִין יְצִיאַת מִצְרַיִם בַּלֵּילוֹת *"we do [publicly] recall the exodus from Egypt during the nights"*, based on ben Zomá's *dəraŝá*[238] on the conclusion of *Dəbarím* (*Deuteronomy*) 16:3, with its commandment to remember the exodus from Egypt כֹּל יְמֵי חַיֶּיךָ *"the entirety of the days of your life"*.[239]

Ha'Él háŋosè

(Italianim do not read this first section of the story of the Exodus on Friday night):

הָאֵל[240] הָעֹשֶׂה לָנוּ נְקָמָה בְּפַרְעֹה.
בְּאוֹתוֹת וּבְמוֹפְתִים בְּאַדְמַת בְּנֵי חָם:
הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם.
וַיּוֹצִיא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם:
הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף.
וְאֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע:

רָאוּ בָנִים[241] אֶת־גְּבוּרָתוֹ. שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ.
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם:

The *Él* Who made unto us a punishment over Parŋó with signs as well as with wonders on the soil of the children of Ḥam;	Ha'Él háŋosè lánu nəkamá bəFarŋó, bə'otót ubmófətím bə'admàt bəné Ḥám.	*el Dio el hazien por nos* *vengança en Parhoh* *con señales y con maravillas* *en tierra de hijos de Ham,*
Who struck by the anger of God all the first-born ones of Miṣràyim, and brought out Yisra'él's people from their[242] midst to eternal freedom;	Hammakkè bəŋebrató kol-bəkhoré Miṣràyim, vayyoṣí et-ŋammó Yisra'él mittokhám ləḥērút ŋolám.	*el hirien con su saña* *todos primogenitos de Egipto,* *y sacó su pueblo Ysrael* *dentre ellos para alforria perpetua.*

238 **Dəraŝá** (Hebrew דְּרָשָׁה) 'homiletic exposition', 'lecture derived from (a) scriptural source/s'; related to מִדְרָשׁ *medráš*.
239 Mišná *Bərakhót* 1:5. The main part of this mišná is also included in the *Séder Haggadá šel Pèsaḥ*.
240 **HaÉl:** Omitted in West London I (1870).
241 **Baním:** Sefardí: London 1965, Charbit 1994; **banáv:** Sefardí Reform: West London I (1870); Aškenazí: ArtScroll (1994).
242 **"From their midst"** — from amidst the "children of Ḥam", *i.e.*, in this context, the Pharaonic Egyptians.

Who made the One's children pass
'tween the sides of the Sea of Reed,
whilst their pursuers
and their enemies
into bottomless depths were thrown!

Hammàŋabír banáv
bén gizré Yam-Súf,
və'et-ródəfēhèm
və'et-sónə'ēhèm
bit'homót tibbàŋ.

El hazien passar sus hijos
entre partes de mar ruvio,
y á sus persiguientes,
y á sus aborrescientes
en abismos anegó.

The children saw the One's Might; —
they praised and gave thank to the Name,
and the Reign of the One by free will
they accepted upon themselves.

Ra'ú baním et-gəbúrató,
šibbəḥú vəhodú liŠmó,
umalkhutó bəraṣón
kibbəlú ŋalēhèm.

Vieron hijos á tu barragania,
alabaron y loaron á su nombre,
y su reyno con voluntad
recibieron sobre si.[243]

243 Ladino: Amsterdam 1630, f. 96b–97a.

Mošè ubné Yisra’él ləkhá ŋanú širá

All minhagím read the following on all nights:

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָֽמְרוּ כֻלָּם.

מִֽי־כָמֹ֛כָה[244] בָּֽאֵלִם֙ יְיָ

מִ֣י כָּמֹ֔כָה[245] נֶאְדָּ֖ר[246] בַּקֹּ֑דֶשׁ

נוֹרָ֥א תְהִלֹּ֖ת עֹ֥שֵׂה־פֶֽלֶא[247]׃[248]

Mošè and Yisra’él’s children
sang you a song in great joy,
and they all said:

“Who is like You
amongst the *ēlím*, ADONÁY?
Who is like You —
glorious in holiness,
awesome in praises,
maker of wonders?”

Mošè ubné Yisra’él
ləkhá ŋanú širá bəsimḥá rabbá,
və’áməru khullám:

“Mí-khamókha
bá’ēlím ADONÁY,
mí kamókha
ne’dár bakkódeš,
norá təhillót
ŋósē-fèle?”

Mosseh y hijos de Ysrael
á ti cantaron cantico con alegria mucha,
y dixeron todos ellos:

Quien como tu
en dioses .A.
quien como tu
enfortecido en la santidad,
temeroso de loores,
hazien maravilla?

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244 **Khamókha:** The Samaritan Torá has כמוך here and below.
245 **Khamókha:** See previous footnote.
246 **Ne’dár:** The Samaritan Torá has נאדרי.
247 **Fèle**: Samaritan Torá: פלאה.
248 *Šəmót* (*Exodus*) 15:11.

Italianim say (on Friday nights):

שׁוֹמְרֵי שְׁבִיעִי רָאוּ גְבוּרוֹתֶיךָ עַל הַיָּם.

Šómərė šəbiŋí ra'ú gəbúrotèkha ŋal hayyám;

The keepers of the seventh, they saw Your might on the sea;

Sefardím say:

מַלְכוּתְךָ יהוה אֱלֹהֵינוּ רָאוּ בָנֶיךָ עַל הַיָּם.

Malkhútəkhá, ADONÁY Elohénu, ra'ú banèkha ŋal hayyám;

Tu reyno .A. nuestro Dio vieron tus hijos sobre la mar;

Your reign, ADONÁY, our *Elohím*, they saw, Your children, on the sea;

Aškenazím say:

מַלְכוּתְךָ רָאוּ בָנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.

Malkhútəkhá ra'ú banèkha bokéaŋ yám lifné Mošè;

Your reign did Your children see; the division of the sea before Mošè.

Italianim (on Friday nights) and Sefardím continue:

יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ. וְאָמְרוּ.

yàḥad kullám hodú vəhimlíkhu, və'ámerú:

áuna todos ellos loaron y enreynaron, y dixeron:

all together praised [You] and declared [Your] reign and said:

Aškenazím continue:

"זֶה אֵלִי"[249] עָנוּ. וְאָמְרוּ.

"Zè Ēlí!" ŋanú, və'ámerú:

"This is my Él!"

they proclaimed, and they said:

In all minhagím, the congregation then sing:

יהוה | יִמְלֹךְ לְעֹלָם וָעֶד[250]:

"ADONÁY shall reign forever and ever!"

"ADONÁY yimlókh ləŋolám vaŋèd!"

.A. reynará para siempre y siempre.

249 *Šəmót* (*Exodus*) 15:2.
250 **Ləŋolám vaŋèd:** Jewish Bible; The Samaritan Torá has עולם ועד or עולם ועוד.

Optional egalitarian addition:

Vattikkàḥ Miryám

We learn in the Torá that as the Children of Yisra'él had just left the Egypt of their former slavery through crossing the Reed Sea — and were finally safe from the Egyptian warriors and oppressors, the men sang a song of praise under the leadership of Mošè Rabbénu. On the previous pages we have already sung selected verses from this song. But this was only part of the picture: The women, under the leadership of Miryám hannəbi'á, also took an active part — visibly and audibly before the men — in the songs and celebration of the newly won freedom:

The leader says:

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֹּף בְּיָדָהּ
וַתֵּצֶאןָ[251] כָל־הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבִמְחֹלֹת׃
וַתַּעַן לָהֶם מִרְיָם[252]

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251 **Vattēṣènna:** Jewish Torá: וַתֵּצֶאןָ; Samaritan Torá: ותצאנה.
252 *Šəmót* (*Exodus*) 15:20−21.

"And then took Miryám the prophet,[253] Aharón's sister,[254]	Vattikkàḥ Miryám hannəbi'á, aḥót Àharón,
the timbrel in her hand;	et-hattóf bəyadáh;
and all the women came out after her	vattēṣèna khol-hannaším àḥarèha
with timbrels and with dances[255].	bətuppím ubimḥolót.
And Miryám sang to them [all][256]:	Vattàŋan lahèm Miryám:

The congregation sing:

שִׁ֣ירוּ לַֽיי֙ כִּֽי־גָאֹ֣ה גָּאָ֔ה[257]

ס֥וּס וְרֹכְב֖וֹ רָמָ֥ה בַיָּֽם׃[258]

'Sing ye[259] to ADONÁY,	**"Šíru làADONÁY,**
for exaltingly exalted is the One!	**ki-ga'ó gga'á!**
The horse and its rider	**Sús vərókhəbó**
the One cast into the sea!' "	**ramá bayyám!"**

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253 **Miryám the prophet:** Rabbinic Judaism holds that there were seven Biblical nəbi'ót (female prophets): Sará, Miryám, Dəborá, Ḥanná, Abigàyil, Ḥuldá, and Estér. (*Talmúd Bablí*, *Məgillá* 14a)

254 **Miryám the prophet, *Aharón's* sister:** Before Mošè was born (*i.e.*, when she was the sister of Aharón only), she made a prophecy and said about the future: אמי שתלד בן שיושיע את ישראל My mother, who will give birth to a son who will redeem Yisra'él. (*Talmúd Bablí*, *Məgillá* 14a; mentioned by Raši)

255 **And with dances:** Thus in the *Septuagint* (καὶ χορῶν) as well as in all major Jewish (e.g., JPS) and Christian (*e.g.,* King James) Bible translations.

256 **Miryám sang to them [all]:** She sang לָהֶם *lahèm* (to them *(m)*). The 3. masculine plural form, found in the Jewish Torá as well as in the Samaritan Torá, suggests that she sang not only to the נָשִׁים *naším (f.)* (women), but also to the אֲנָשִׁים *anaším (m.)* (men). This argument is strengthened by the form *šíru (2. pl. m./c.)* (sing ye!) a form that is grammatically consistent only with the addressees being either males *(m.)* or a group including both males and females *(c.)*. **Ibn ŋEzrá** and **Sforno** do not comment upon these verses at all, and the **Rambán** expounds only upon the description *"Miryám the prophet, Aharón's sister"* — which seems to indicate their tacit acceptance of the pəšát that Miryám was singing to a group which included males.
Raši, who came from a time and place (Ṣárəfât (France, including Provence) in Aškenáz) where women were not allowed to be heard in prayer, rejected this *pəšát* (plain reading) and claimed that Miryám sang to the women only. In the *targumím* (Aramaic translations) of this passage, we find that the ***Targúm Onkelos*** manuscripts vary between *masculine/collective forms* as in the Hebrew text (Mechon Mamre; HUC Aramaic Lexicon) and *feminine forms*, in line with Raši's interpretation (*Mikra'ót gədolót*; side-forms selected by HUC Aramaic Lexicon from Sperber's apparatus to the Hebrew Bible (published by Brill 1959–73). **Targúm Pseudo-Jonathan** and ***Targúm Neophyti*** both have masculine forms of the prepositions, in accordance with the Hebrew text. **Modern medráš:** Other attempts to backdate into Biblical times the Mediaeval Aškenazí and Provençal taboo against women being heard in public prayer (a taboo not referred to in connection with the concept of *kol iššá* by the Sefardí authority Maimonides, who interpreted the warning against *kol iššá* (the voice of a woman) to be a safeguard against frivolousness with someone else's spouse in a general social setting), include the claim that Miryám was merely leading the women away from the men, thereupon telling the men that they could continue now; — and even the claim that the timbrels and dances (re-interpreted as another word for timbrel) were used *just to drown the voice of the women* (!) **Concerning these reinterpretations**, we draw attention to the basic principle אֵין מִקְרָא יוֹצֵא מִידֵי פְשׁוּטוֹ *én mikrá yoṣé midé fəšutó* "the text does not go away from its plain meaning" (*Talmúd Bablí*: *Šabbát* 63a; *Yəbamót* 11b, 24a).

257 **Ki-gga'ó gga'á:** This phrase, here translated as exaltingly exalted. The Septuagint (ἐνδόξως γὰρ δεδόξασται·) follows the Jewish text. The **Samaritan Torá** has a different reading here: כי גוי גאה "for a nation did the One exalt" — a reading which may lack the characteristic juxtaposition of different forms derived from the same root, but which does keep the alliteration while at the same time the dramatic juxtaposition of "lifted a nation" and "cast the horse and its rider into the sea" may seem to render the whole Song of the Sea a more complete and logical whole.

258 *Šəmót* (*Exodus*) 15:21.

259 **Sing ye:** Miryám's song, as we see it in this verse, is identical to the beginning of the song of Mošè (see *Šəmót* (*Exodus*) 15:2), except for being changed from the first person singular (אשירה *ašíra* "I will sing") to the second person plural (שירו *šíru* "sing ye!"). Thus, interestingly, we see that the song led by Miryám hannəbi'á shows a collective, congregational reality as opposed to the men's individually oriented song. A very interesting contrast to the claim that women cannot be counted for minyán because of their non-collective nature (!)

Italianim continue on Friday nights:

תָּחִישׁ יְשׁוּעָה לְשׁוֹמְרֵי עֲנוּגָה.
תִּפְדֶּה לְצֹאנְךָ.
וְאַל יִהְיוּ עוֹד לְבִזָּה. כַּכָּתוּב.
וְהוֹשַׁעְתִּי לְצֹאנִי וְלֹא־תִהְיֶינָה
עוֹד לָבַז׃[260]

Taḥíš yəšuŋá ləšómərê ŋanugá,
tifdè ləṣonákh! və'àl yìhəyú ŋód ləbizzá;
kakkatúb: «Vəhóšaŋtí ləṣoní,
vəló-tihəyèna ŋód labàz.»

Quicken the salvation for the guardians of the pleasant one — save Your flock! And let there not be another plunder; as it is written: **"And I will save my flock, and it shall no more be for prey."**

Sefardím & Aškenazím continue thus on all nights:

וְנֶאֱמַר.

כִּֽי־פָדָ֥ה יְהֹוָ֖ה אֶֽת־יַעֲקֹ֑ב
וּגְאָל֕וֹ מִיַּ֖ד חָזָ֥ק מִמֶּֽנּוּ׃[261]

And it is said:
"For Adonáy saved Yaŋakób, and redeemed him from a hand stronger than his."

Vənè'emàr:
"Ki-fadá Adonáy et-Yàŋakób, ug'aló miyyàd ḥazák mimmènnu."

Y es dicho,
Que redimió .A. á Yahacob, y librólo de poder de fuerte mas que el.

The leader concludes:

בָּרוּךְ אַתָּה יי. גָּאַל יִשְׂרָאֵל׃

Blessed are You, Adonáy, Redeemer of Yisra'él.

Barúkh attá Adonáy, ga'àl Yisra'él.

Bendito tu .A. redemidor de Ysrael.[262]

260 *Yəḥezkél* (*Ezechiel*) 34:22.
261 *Yirməyáhu* (*Jeremiah*) 31:10.
262 Ladino: Amsterdam 1630, f. 97a.

Haškibénu

Haškibénu is the fifth and last bərakhá connected with *Kəri'àt šəmàŋ*. On weekdays, the Haškibénu prayer has the Bablí ḥatimá (conclusion) "who guards Your people Yisra'él forever". On Friday nights (all rites) and festival nights (all rites except for Italianim), however, the ḥatimá follows the Yərúšalmí form "who spreads a shelter of peace over us, and over Yisra'él Your people, and over Yərúšalàim." The implied worry on weekdays is replaced with praise on Šabbát. The **Sefardí version** accordingly omits the central part concerning evil forces in the ŋÈreb Šabbát version of this prayer — saving those worries for weekday evenings. This also results in a much shorter prayer — only 40 words, as opposed to the 60 (or 57) words of the Italian tradition[263] and the 69 words of the traditional Aškenazí version.[264] The Italiani and Aškenazí versions, however, retain the weekday supplication in the *gúf* (body, or main section) of this bərakhá.

הַשְׁכִּיבֵנוּ אָבִינוּ[265] לְשָׁלוֹם. וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים טוֹבִים
וּלְשָׁלוֹם: וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה[266]
מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ[267]:

Lay us down, our Parent, in peace, and rise us up, our Sovereign, to a good life and to peace;	Haškibénu, Abínu, ləšalóm, vəhàŋamidénu, Malkénu, ləḥayyím tobím ulšalóm.	*Haz nos yazer nuestro padre para paz,* *y haz nos levantar nuestro rey* *para vidas buenas y para paz,*
and spread over us Your shelter of peace, and lead us with the good advice from Your presence, and save us quickly for the sake of Your Name, and shield us;	Ufrós ŋalénu sukkàt šəlomèkha, vətakkənénu bəŋēṣá tobá milləfanèkha, vəhóšiŋénu məhērá ləmàŋan Šəmèkha, vəhagén bàŋadénu.	*y espande sobre nos* *cabaña de tu paz,* *y adereçanos con consejo bueno* *delante ti,* *y salvanos ayna* *por tu nombre,* *y ampara por nos.*

263 Livorno 1856, f. 32a.
264 Bokser 1983, p. 112.
265 **Haškibénu abínu ləšalóm:** Sefardí form (London 1965); **Haškibénu A. Elohénu ləšalóm:** Italiani (Livorno 1855) and Aškenazí (Bokser 1983) form.
266 **Bəŋēṣá tobá:** Sefardí and Aškenazí form. בְּעֵצָה שֶׁהִיא טוֹבָה *bəŋēṣá šehí tobá*: Italiani form (Livorno 1855).
267 **Vəhagén bàŋadénu:** Italianim do not say this here, but insert it before *vətakkənénu* (above) instead (Livorno 1855).

***Italianim** and **Aškenazím** say the explicit petition for protection from the weekday Haškibénu also on Friday nights, but Sefardím omit it:*

וְהָסֵר מֵעָלֵינוּ מַכַּת[268] אוֹיֵב. דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וַאֲנָחָה[269].
וּשְׁבוֹר (וְהָסֵר) שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. [AS](וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ).
[A](כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.)
וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ מֵעַתָּה וְעַד עוֹלָם.

and remove from us the strike of the enemy; [and] plague, and sword, and famine, and sorrow; and break (and remove) the evil inclinations from before us and from behind us;	vəhasér méŋalénu makkàt oyéb, dèber, vəḥèreb, vəraŋáb, vəyagón (và'anaḥá); ušbór (vəhasér) satán milləfanénu umē'àḥarénu,
[AS][and under Your wings protect You us;]	[AS][ubṣél kənafèkha tastirénu;]
[A][For an *Él* Who guards us and delivers us are You! For an *Él*, a gracious and merciful sovereign, are You!]	[A][Ki Él šómərénu umaṣṣilénu átta! Ki Él mèlekh ḥannún vəraḥúm átta!]
and guard our going out and our coming in, from now and for always.	ušmór ṣētēnu ubo'énu mēŋattá vəŋàd ŋolám;

***Sefardím** conclude the gúf:*

וּפְרוֹשׂ עָלֵינוּ
סֻכַּת (רַחֲמִים וְ־)שָׁלוֹם:

and spread over us the shelter of (mercy and) peace.

Ufrós ŋalénu sukkàt (ràḥamím və-)šalóm.

Y espande sobre nos cabaña de paz.

***Aškenazím & Italianim** conclude the gúf:*

וּפְרוֹשׂ עָלֵינוּ
סֻכַּת שְׁלוֹמָךְ[270]:

and spread over us Your shelter of peace.

ufrós ŋalénu sukkàt šəlomákh.

Ḥatimá:

בָּרוּךְ אַתָּה יהוה. הַפּוֹרֵשׂ[271] סֻכַּת שָׁלוֹם עָלֵינוּ.
וְעַל עַמּוֹ יִשְׂרָאֵל. וְעַל יְרוּשָׁלָםִ.[272] אָמֵן:

**Blessed are You, Adonáy,
Who spreads a shelter of peace
over us,
and over Your people Yisra'él,
and over Yərúšalàim.
Amén.**

**Barúkh attá Adonáy,
happorés sukkàt šalóm
ŋalénu
vəŋal ŋammó Yisra'él,
vəŋal Yərúšaláim;
amén.**

***Bendito tu .A.
el espandien cabaña de paz
sobre nos,
y sobre su pueblo Ysrael,
y sobre Yerusalaim
Amen.***

The congregation rise and remain standing for the ŋAmidá and until Kaddíš Titkabbàl.

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268 **Makkàt oyéb:** Italiani (Livorno 1855) and Aškenazí (Bokser 1983) sources normally have just *oyéb*. The form *makkàt oyéb*, found in the Sefardí weekday form of the Haškibénu (London 1965), serves to remind us that it is the *destructive acts* of our enemies we should pray against, rather than our enemies' existence as individuals.

269 **Và'anaḥá:** Found in Italiani sources (Livorno 1855). Not found in Aškenazí sources (Bokser 1983).

270 **Variants:** שְׁלוֹמֶךָ šəlomèkha (Aškenazím).

271 **Happorés sukkàt šalóm:** This is the Sefardí and Aškenazí version. The Italiani version has the unmodified Yərúšalmí form פּוֹרֵשׂ סֻכַּת שָׁלוֹם *porés sukkàt šalóm* (Livorno 1855; T.Y. *Bərakhót* 4:5).

272 Talmúd Yərúšalmí, *Bərakhót* 4:5 (35b): פורש סוכת שלום עלינו ועל עמו ישראל ועל ירושלם .

Vəšáməru

וְשָׁמְר֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל אֶת־הַשַּׁבָּ֑ת
לַעֲשׂ֧וֹת אֶת־הַשַּׁבָּ֛ת לְדֹרֹתָ֖ם בְּרִ֥ית עוֹלָֽם׃
בֵּינִ֗י וּבֵין֙ בְּנֵ֣י יִשְׂרָאֵ֔ל א֥וֹת הִ֖וא לְעוֹלָ֑ם
כִּי־שֵׁ֣שֶׁת יָמִ֗ים עָשָׂ֤ה יי֙ אֶת־הַשָּׁמַ֣יִם וְאֶת־
הָאָ֔רֶץ וּבַיּוֹם֙ הַשְּׁבִיעִ֔י שָׁבַ֖ת וַיִּנָּפַֽשׁ׃

And Yisra'él's children shall keep
the Šabbát,
to make the Šabbát
in [all] their generations
as an eternal covenant.

Between Me and Yisra'él's children,
it is a sign forever;
for in six days made Adonáy
the heavens and the earth,
and on the seventh day
did the One rest and take a breath.[273]

Vəšáməru bəné-Yisra'él
et-haššabbát;
làŋasót et-haššabbát
lədórotám,
bərit ŋolám.

Bēní ubén bəné Yisra'él,
ót hí ləŋolám;
ki-šéšet yamím ŋasá Adonáy
et-haššamáyim və'et-ha'áreṣ,
ubayyóm haššəbiŋí
šabát vayyinnafàš.

Y guarden hijos de Israel
al Sabat,
para hazer al Sabat
a sus generancios
firmamiento de siempre.

Entre mi y entre hijos de Israel
señal ella para siempre,
que seys dias hizo A.
a los cielos y a la tierra,
y en el dia el seteno
holgò y reposó.[274]

273 *Šəmót* (*Exodus*) 31:16–17.
274 Source for Ladino text: Amsterdam 1634.

In minyán: *The leader says Kaddíš Ləŋélla:*

יִתְגַּדַּל וְיִתְקַדַּשׁ[275] שְׁמֵיהּ רַבָּא (אָמֵן).
בְּעַלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.
S(וְיַצְמַח פּוּרְקָנֵיהּ[276]. וִיקָרֵב מְשִׁיחֵיהּ[277] (אָמֵן).)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי[278] דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ[279] אָמֵן (אָמֵן):

Magnified and hallowed be the great Divine Name *(Amén!)*, in this willingly created universe;	Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*, bəŋalmá dí bərá khirŋutéh;
and establish the Reign, S(and sprout the Salvation, and draw the Mašíaḥ close *(Amén!)*;)	vəyamlíkh malkhutéh, s(vəyaṣmàḥ purkanéh, víkaréb Məšiḥéh *(Amén)*;)
in your lives, and in your days, and in the lives of all Yisra'él's House; quickly and at a near time; and say ye "Amen" *(Amén!)*.	bəḥayyēkhón ubyómēkhón ubḥayyé dəkhál bét Yisra'él, bàŋagalá ubizmàn karíb, və'imrú amén *(Amén)*.

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי[280] עָלְמַיָּא יִתְבָּרַךְ[281].

Blessed be the One's great Name;	**Yəhé Šəméh rabbá məbaràkh,**
forever and in all eternity	**ləŋallàm ləŋalmē**
be it blessed!	**ŋalmayyá yitbaràkh;**

The leader responds Amén and repeats Yəhé Šəméh...:

(אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.)

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275 **Yitgaddàl vəyitkaddàš:** This is the vocalisation used by all Sefardím, as well as in the Italiani minhág. The old tradition of Aškenazím has the same vocalisation. The GR"A, however, amended the text to יִתְגַּדֵּל וְיִתְקַדֵּשׁ (yitgaddél vəyitkaddéš) to make the two first words stand out as Hebrew — an added hint to the connection between these two words and the text of *Yəḥezkél* (*Ezechiel*) 38:23: וְהִתְגַּדִּלְתִּי וְהִתְקַדִּשְׁתִּי וְנוֹדַעְתִּי לְעֵינֵי גּוֹיִם רַבִּים וְיָדְעוּ כִּי־אֲנִי יְהוָה: *"And I will magnify and hallow Myself and make Myself known in the eyes of many nations; and they shall know that I am Adonáy."*

276 **Vəyaṣmàḥ purkanéh:** These words are found in Saŋadyá Ga'ón's Siddúr and in all Sefardí sources, and are also said by Ḥasidim. The old Aškenazí minhág and the Italiani minhág do not contain these words, in accordance with the Siddúr of ŋAmrám Ga'ón.

277 **Víkaréb mešiḥéh:** These words, which are said by all Sefardím as well as by Ḥasidim, are not found in the siddurím of ŋAmrám Ga'ón and Saŋadyá Ga'ón.

278 **Ubḥayyé:** the S manuscript of ŋAmrám Ga'ón has וּבְחַיֵּיהוֹן ubḥayyēhón.

279 **Və'imrú:** The word is absent in two out of the three main ŋAmrám Ga'ón manuscripts (A, M; but present in S).

280 **Ləŋalmē:** This is the usual Spanish and Portuguese form. The form ולעלמי ulŋalmē can be found in ŋAmrám Ga'ón (S, A, M) as well as Saŋadyá Ga'ón, in the Italiani minhág (וּלְעָלְמֵי Livorno 1856), etc.

281 **Yəhé Šəméh rabbá məbaràkh, ləŋalàm ləŋálmé ŋalmayyá yitbaràkh:** This phrase is traditionally recited, along with *Amén* as the public response to the Kaddíš. Another custom, recorded in Saŋadyá Ga'ón's Siddúr, is to respond *Amén* to *"Yəhé Šəméh ..."*. One opinion (Maimonides; GR"A) is that the public response should be *"Yəhé Šəméh rabbá ... ŋalmayyá"* — with the word *yitbaràkh* opening the next statement, rather than concluding the previous one. The view that includes *yitbaràkh* in the previous utterance is held by the Šulḥán ŋArúkh.

The leader continues:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא[282] (אָמֵן)
לְעֵילָּא (לְעֵילָּא)[283] מִן כָּל בִּרְכָתָא שִׁירָתָא תּוּשְׁבְּחָתָא[284] וְנֶחֱמָתָא[285]
דַּאֲמִירָן בְּעַלְמָא. וְאִמְרוּ אָמֵן (אָמֵן):

And lauded, and glorified, and exalted, and extolled, and honoured, and elevated, and praised be the Name of the Holy One, Who is blessed *(Amén!)*	vəyištabbàḥ, vəyitpa'àr, vəyitromàm, vəyitnassé, vəyithaddàr, vəyitŋallè, vəyithallàl, Šəméh dəkudšá, bəríkh Hú *(Amén)*,
above(, above) all the blessings, the songs, praises and consolations that are said in the world; and say ye "Amen".	**ləŋélla** (ləŋélla) min kál birkhatá, šíratá, tušbəḥatá, vəneḥámatá, dà'amirán bəŋalma, və'imrú amén *(Amén)*.

282 **Bəríkh Hú:** The Sefardí custom is to respond *Amén*. Aškenazím do not respond *Amén* here, but repeat *Bəríkh Hú* instead.

283 **Ləŋélla (ləŋélla):** There are several customs for how to say *ləŋélla*:
1) One always says only *ləŋélla*, with no doubling of the word. This is currently the general Sefardí custom. Note, however, that the Mišné Torá has *ləŋélla ləŋélla*.
2) One always says *ləŋélla ləŋélla*, doubling the word. This is the Italiani custom and is also an older Sefardí custom as recorded in the Mišné Torá.
3) In Aškenazí communities, one follows the Sefardím in saying only *ləŋélla* during most of the year. During the yamím nóra'ím (the days from Roš Haššaná to Kippúr), one follows the Italiani custom of doubling *ləŋélla* — either as *ləŋélla ləŋélla* (Birnbaum 1949; Bokser 1983; Sim Shalom 1985) or as *ləŋélla ulŋélla* (Bloštein 1900; Aigen 1996). (Note, however, that some Aškenazí prayerbooks do not include a double form (Hertz 1959).
4) The Chabad custom is to say only *ləŋélla* on all days, including yamím nóra'ím — except for during the Nəŋilá service near the end of Kippúr. (*Séfer hamminhagím*)
The source of the doubled expression *ləŋélla ləŋélla* is claimed (Birnbaum 1949, p. 48) to be the targúm (Aramaic translation) of the expression מעלה מעלה in *Dəbarím* (*Deuteronomy*) 28:43: תותב ערל דבינך . יהי סליק עיל מינך לעילא לעילא . ואת תהי נחית . לתחתא לתחתא: (Targúm Onkelós).

284 **Tušbəḥatá:** Most Sefardím currently vocalise this word as תִּשְׁבְּחָתָא (tišbəḥatá). Aškenazím, including Ḥasidim, vocalise this word as תֻּשְׁבְּחָתָא (tušbəḥata). The form tušbəḥata is also found in Sefardí sources, including the older Amsterdam ones, and this is the form chosen here.

285 **Neḥámatá:** This is the normal Sefardí and Italiani (Livorno 1856) vocalisation. Some Reform prayerbooks also have this form. Other Aškenazím, including Ḥasidim, usually vocalise this word as נֶחֱמָתָא (nèḥĕmātā). The most recent edition of Sim Shalom, interestingly, has adopted the Sefardí/Italiani vocalisation of this word.

ŋAmidá

Introduction: The word *ŋAmidá* is related to the word עמד *ŋamad*, which means ‘stand’. One stands for the whole ŋAmidá, which is read silently by each person present. The ŋAmidá consists of three main sections:

I	Šèbaḥ	praise
II	Emṣayyót	middle prayers
III	Bərakhót àḥaronót	concluding blessings

Šèbaḥ — oldest section, mostly unchanged between occasions

The first section, the Šèbaḥ (praise), consists of three bərakhót:

1	Abót	ancestors
2	Gəburót	might
3	Kədušàt haššém	hallowing the Name

This part is thought to be the oldest part of the ŋAmidá and is basically unchanged for the solitary prayers at all times as well as for communal evening prayers. For the public recitation of the ŋAmidá during morning and afternoon prayers, the third bərakhá has an added section, the Kədušša.

Bərakhót àḥaronót — some variation between occasions

The third section, the Bərakhót àḥaronót (concluding blessings) is also roughly speaking the same on all occasions:

1	ŋAbodá	worship
2	Hóda’á	thanksgiving
3	Šalóm	peace

Note, however, that subsections are added to all three of these on various occasions:

The subsection Yàŋalè vəyabó is added to birkàt ŋAbodá on roš ḥódeš (the new month of the Jewish calendar) and on ḥól hammoŋéd (the intermediary days of Pèsaḥ and Sukkót).

The subsection ŋAl hannissím is added to birkàt Hóda’á on Ḥanukká and Purím — and, mainly in Conservative Judaism, also on Yom Haŋaṣma’út (the Israeli independence day)).

The concluding bərakhá of the Bərakhót àḥaronót, the birkàt Šalóm shows a parallel to the concluding section of the Šèbaḥ section in that it has a major addition for public morning and afternoon prayers — the Birkàt Kóhaním, or the Priestly Blessing.

Emṣayyót — entirely different between types of occasions

The Emṣayyót, or middle prayers, vary greatly between occasions:

On regular weekdays, it contains 12 or 13 bərakhót — with a compressed variant of only one bərakhá, the Habinénu, being a possible replacement for those who cannot do the full variant. Additionally, there are special insertions for fast-days, Habdalá (separation prayer after Šabbát and yom tób) and other occasions.

On Roš Haššaná, the middle section has three bərakhót — Məlakhót (sovereigns), Zikhronót (memorials) and Šófərót (ram horns). On the three festivals and on Šabbát, the middle section consists of one bərakhá only — the Kəduššàt hayyóm.

In conclusion, the ŋAmidá for Šabbát and the three festivals has 7 bərakhót (blessings):

I	**Šèbaḥ**	**praise**
1	Abót	ancestors
2	Gəburót	might
3	Kəduššàt haššém	hallowing the Name
II	**Emṣayyót**	**middle prayers**
4	Kədušàt hayyóm	hallowing the day (different versions for šabbát and yom tób)
III	**Bərakhót àḥaronót**	**concluding blessings**
5	ŋAbodá	worship
6	Hóda'á	thanksgiving
7	Šalóm	peace

Important notes about the ŋAmidá

Repetition? The ŋAmidá is not repeated during ŋArbít (the evening service). Note, however, that on Friday nights, we read Ha'Él haggadól (p. Error: Reference source not found), which is a shortened version of the ŋAmidá.

Announcement: On ***roš ḥódeš*** and ***ḥól hammoŋéd***, on ***Ḥanukká***, as well as during the ***yamím nóra'ím***, there are special insertions. On the days in question, ***this should be announced*** immediately before the beginning of the ŋAmidá:

*On **roš ḥódeš** and **ḥól hammoŋéd,** we **say yàŋalè vəyabó**. during ŋAbodá.*

*On **Ḥanukká,** we **say ŋAl hannissím** during Hóda'á.*

*On **Šabbát təšubá,** we modify **Kəduššàt haššém** and add **supplications** during the other bərakhót.*

Kavvaná: The ŋAmidá is a private prayer which is to be said with full concentration and without interruption. While people are reading their ŋAmidá, one should not interrupt them or talk within hearing range. Also, you should not even reply *"Amén!"*, *"Yəhé Šəméh..."* or *"Barúkh Hú ubarúkh Šəmó"* until after having finished the last bərakhá of the ŋAmidá.

Understanding: While it is ideal to say the ŋAmidá in Hebrew, one should say it in a language one understands. Therefore, it is better to say it in English or Ladino (but one should work on one's Hebrew for later!) than to say the words in Hebrew if one cannot yet at all understand the Hebrew words.

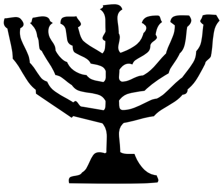
Posture: It is considered best to stand straight up, with the feet together,[286] for the whole ŋAmidá except for the two bows during Abót and the two bows during Hóda'á.[287]

Swaying? The general Spanish and Portuguese Sefardí minhág is to stand still, without any swaying, when reading the ŋAmidá. In many other traditions, particularly amongst Eastern European Aškenazím, it is customary to sway from side to side or forward and backward[288] during the ŋAmidá.

286 *Yeḥezkél* (*Ezechiel*) 1:7; *Šulḥán ŋarúkh*, *Oraḥ ḥayyím* 95:1.

287 If your health makes it difficult to stand up, you may sit for the ŋAmidá.
One may also sit when other circumstances make it difficult to stand; *e.g.*, at sea in rough weather.

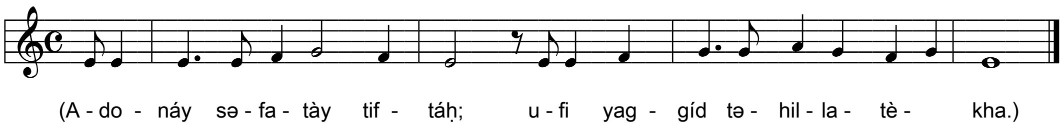
288 This swaying is known as *shoklen* in Yiddish.



Stand for the whole ŋamidá if you can. Read quietly and with focus:

Introductory prayer

A Moroccan Sefardí melody for A. səfatày tiftáḥ:[289]



Turn towards Yərúšalàim for the ŋAmidá.
If you don't know the correct direction, simply turn toward the Hēkhál,
which will typically be on the wall in the direction of Yərúšalàim.
On board a means of transportation one cannot easily step down from, such as boat, a wagon, a raft, or, by extension to our days, a plane, if you cannot turn your body or at least your face to Yərúšalàim, the Mišná says direct your heart towards the House of the Holy of Holies.[290]

Take three steps forwards,
as if stepping forward before a Royal Sovereign.

Introduce your prayer
with the following quote from the Təhillím (Psalms):[291]

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃[292]

ADONÁY! Open my lips,
and my mouth shall tell Your praise.

"ADONÁY səfatày tiftáḥ;
ufi yaggíd təhillatèkha."

A. mis labrios abrirás,
y mi boca denunciará tu loor.[293]

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289 Adapted after Idelsohn 1929.
290 Mišná, *Bərakhót* IV:5–6.
291 **A. səfatày:** The custom of saying *Təhillím* (*Psalms*) 51:17 at the beginning of the ŋAmidá, as well as saying *Təhillím* (*Psalms*) 19:15 at the end, was established in Èreṣ Yisra'él in the 200s CE and is ascribed to Rebbí Yóḥanán (Talmúd Yərúšalmí, *Bərakhót* 4:4; Talmúd Bablí, *Bərakhót* 4b).
292 Psalm 51:17.
293 Ladino: Amsterdam 1630, f. 25a.

I: Šèbaḥ (praise)

1: Abót (Ancestors)

In the first bərakhá of the ŋAmidá we meditate on God as the *support* and *existential foundation* of our ancestors, as well as the great variation in the Jewish people's *perception* of God throughout (and within) the generations — and also, by implication, the perception of God amongst other peoples. We learn from this bərakhá, as well as from the medráš (see footnote) and from Maimonides' דלאלאת אל-האירין (*The guide for the perplexed*) that the perception of God varies greatly, but that the full, fundamental essence of God is beyond human understanding. Maimonides writes:[294] *"Know that the negative attributes of God are the true*

294 דלאלאת אל-האירין Chapter 58; transl. from Friedländer 1956, p. 81.

attributes; they do not include any incorrect notions or any deficiency whatever in reference to God, while positive attributes imply polytheism, and are inadequate [...]"

In this bərakhá, we **bow at the word barúkh** *in the pətiḥá (opening formula) as well as in the ḥatimá (concluding formula).*

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.

Blessed are You, ADONÁY,	**Barúkh** attá ADONÁY,	*Bendito tu A.*
our *Elohím*	Elohénu,	*nuestro Dio,*
and *Elohím* of our ancestors:	vÉlohé aboténu:	*y dio de nuestros padres,*

אֱלֹהֵי[295] אַבְרָהָם. אֱלֹהֵי יִצְחָק. וֵאלֹהֵי יַעֲקֹב.

Elohím of Abrahám,	Elohé Abrahám,	*Dio de Abraham,*
Elohím of Yiṣ'ḥák	Elohé Yiṣ'ḥák	*Dio de Yshac,*
and *Elohím* of Yàŋakób;	vÉlohé Yàŋakób;	*y Dio de Yahacob,*

Optional egalitarian addition:

(אֱלֹהֵי שָׂרָה. אֱלֹהֵי רִבְקָה. אֱלֹהֵי רָחֵל. וֵאלֹהֵי לֵאָה.)[296]

Elohím of Sará,	Elohé Sará,	*[Dio de Sarah,*
Elohím of Ribká,	Elohé Ribká,	*Dio de Ribcah,*
Elohím of Raḥél	Elohé Raḥél	*Dio de Rahel*
and *Elohím* of Lēá;	vÉlohé Lēá;	*y Dio de Leah,]*

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295 The word *Elohé* (God of) is repeated either for each of the *three* abót (fathers) or for each of our *seven* abót (ancestors — patriarchs and matriarchs), showing each person's different understanding of God.
Why the *three-fold* repetition? The phrase *Elohé Abrahám, Elohé Yiṣḥák vÉlohé Yàŋakób*, which can be found several places in the Torá, is traditionally considered to be one of the Names of God.
Why the *seven-fold* repetition? In *Dəbarím* (*Deuteronomy*) 5:18, concerning the Ten Commandments, we read: אֶת־הַדְּבָרִים הָאֵ֫לֶּה דִּבֶּר יְהֹוָה אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף *"These words did ADONÁY declare unto all your assembly on the mountain — from amidst the fire, the cloud and the thick darkness; [with] a Great Voice, and It {added|paused} not."* The last word of the Hebrew, *yasáf*, may be seen to mean 'added' (Ibn ŋEzrá), but can also be interpreted to mean 'paused' (Targúm Onkelós, Raši). In the *Medráš rabbá*, we learn about this verse: רַבִּי יוֹחָנָן אָמַר. קוֹל אֶחָד נֶחְלָק לְז׳ קוֹלוֹת. וְהֵם נֶחְלָקִים לְע׳ לָשׁוֹן: *"Rebbí Yóḥanán said: One Voice divided itself into seven Voices, and they divided themselves into seventy languages."* (*Medráš rabbá*, *Šəmót*, 18 (f. 162a)) From this medráš mentioned above, we learn that the Voice of God is heard differently — and legitimately so — by different people, as well as by different peoples.
Into seventy languages: Not only within Judaism (including Karaism) and Samaritanism do we find monotheism and what Judaism recognises as valid elements of truth, but in many cultures and religions. That *Islam*, *Druzism*, *Sikhism*, *Bahá'í,* and *Unitarian Christianity* are monotheistic religions is an accepted fact. Less known is that monotheism (though often in a polymorphic form ("one God, represented through different personae"), similar in principle to the non-Unitarian Christian concept of trinity, or a henotheistic form ("many Gods, one rules the others")) is a core element of classical Vedic *Hinduism* — as we see in the *Rgveda*, Book 10, Song 121:8: यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् । यो देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥ [yaścidāpó mahinā pàryáśyaddakṣàṃ dadhānā jànayántīryàjñam; yo dèvēṣvadhí dēva ēkà āsītkasmái dèvāyá hàviṣá vidhēma.] *"He in his might surveyed the floods containing productive force and generating Worship. The one is the God of gods* (compare הוּא אֱלֹהֵי הָאֱלֹהִים "It is the God of gods." (*Dəbarím* (*Deuteronomy*) 10:17)), *and no one beside him* (compare אֵין עוֹד "There is not another" (*Dəbarím* (*Deuteronomy*) 4:39)). *What God shall we adore with our oblation?* (To this question, Judaism provides the following answer: אֶת־יְהֹוָה אֱלֹהֶיךָ תִּירָא אֹתוֹ תַעֲבֹד "ADONÁY, your *Elohím*, shall you revere, only the One shall you worship". (*Dəbarím* (*Deuteronomy*) 10:20)"

296 **Why include the matriarchs?** Including the mothers in the *birkàt Abót* is currently the minhág of many observant Jews — a fact which in itself lends authority to this practice. The most frequently quoted reason for adding the mothers is the egalitarian ideology to increase the references to women in Jewish prayer. In a European Sefardí perspective, this is all the more relevant when taking into consideration the gigantic scale action lead by **Doña Gracia Nasi** (see biography on page Error: Reference source not found) to save the many crypto-Jews who were fleeing from Portugal in her lifetime — as well as considering the paramount and often exclusive rôle

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.[297] אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים. קוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת. וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

the *Él* Who is Great,
Who is Mighty and Awesome;
Él ŋElyón, giver of kind acts,
owner of all;
and rememberer
of our ancestors' kindness;
and Who brings salvation
to their children's children —
for the sake of Your Name,
with love.

«haÉl haggadól
haggibbór vəhannorá,»
Él ŋElyón, gomél ḥasadím tobím,
koné hakkól,
vəzokhér
ḥasdé abót,
umēbí go'él
libné bənēhèm
ləmàŋan šəmó,
bə'àhabá.

el Dio el grande,
el barragan, y el temeroso,
Dio alto gualardonan mercedes buenas,
crian el todo,
y membran
mercedes de padres,
y trayen redemidor
á hijos de sus hijos
por su nombre
con amor.

On Šabbát təšubá (between Roš Haššaná and Kippúr, insert:

זָכְרֵנוּ לְחַיִּים. אֵל מֶלֶךְ חָפֵץ בַּחַיִּים. כָּתְבֵנוּ בְּסֵפֶר חַיִּים לְמַעֲנָךְ. אֱלֹהִים חַיִּים. אֵל חָי:

Remember us for life,
Él, Sovereign Who is pleased by life;
inscribe us in the Book of Life
for Your sake;
Elohím is Life! O Living *Él*!

Zokhrénu ləḥayyím,
Él mèlekh ḥaféṣ bàḥayyím,
kotbénu bəséfer ḥayyím
ləmàŋanákh;
Elohím ḥayyím! Él ḥáy!

Miembranos para vidas,
Dio Rey envoluntante en vidas,
y escrivenos en libro de vidas,
por ti
Dio bivo.[298]

All days:

מֶלֶךְ [299] עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן [300] E(וּפוֹקֵד)[301].

Sovereign, Helper, Saviour
and Shield E(and Remembererer)!

Mèlekh ŋozér umošíaŋ
umagén E(ufokéd);

Rey ayudan, y salvan,
y amparan:

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that the women played in perpetuating the Jewish traditions amongst **bəné anusím** in Portugal and elsewhere in Europe and the Americas.
In this first bərakhá of the ŋAmidá, we repeat the word *Elohé* (God of) for each of the *abót* to stress the diverse conception of God. When, as is done in egalitarian Judaism, one mentions both the patriarchs and the matriarchs, the resulting *sevenfold repetition* is a direct allusion to the medráš mentioned in footnote 295 — both thematically and numerically. In this perspective, the relatively widespread practice of a *sixfold* repetition, joining Raḥél and Lē'á (see, e.g., Aigen 1996), is less desirable. An additional argument against using the merged number three as representative of the mothers may be deduced from the Talmudic statement: ת״ר אֵין קוֹרִין אָבוֹת אֶלָּא לִשְׁלֹשָׁה · וְאֵין קוֹרִין אִמָּהוֹת אֶלָּא לְאַרְבַּע *"The rabbaním taught: One does not declare fathers except for the three, and one does not declare mothers except for the four."* (*Talmúd Bablí*, *Bərakhót* 16b)

297 **HaÉl haggadól, haggibbór vəhannorá:** First pronounced by Mošè (*Dəbarím* (*Deuteronomy*) 10:17) and adopted as an authoritative expression of praise by later Judaism (see, e.g., *Nəḥemyá* (*Nehemiah*) 9:32).

298 Ladino: Amsterdam Maḥzór 1630, f. 28b.

299 **Mèlekh ... ŋozér:** The Italiani minhág inserts גֹּאֵל *go'él* (redeemer) (Livorno 1856, f. 32a).

300 **Magén:** See footnote 289.

301 **Mèlekh ràḥamán, mošíaŋ umagén:** Maimonides (Mišné Torá, Séfer ahabá, *Séder hattəfillá* 16).
Mèlekh ŋozér umošíaŋ umagén: Amsterdam 1630, London 1965.

Ḥatimá*[302] *(conclusion) of bərakhá 1

(bow at barúkh in this particular bərakhá):

בָּרוּךְ אַתָּה יי.

מָגֵן אַבְרָהָם[303] E(וּפוֹקֵד שָׂרָה)[304]:

Blessed are You, Adonáy,
Shield of Abrahám
E(and Rememberer of Sará).

Barúkh attá Adonáy,
magén Abrahám
E(ufokéd Sará).

Bendito tu .A.
amparo de Abraham.

Mèlekh go'él, ŋozér umošíaŋ umagén: Livorno 1856.
Mèlekh ŋozér umošíaŋ umagén ufokéd: Sim Shalom.

302 **Ḥatimá:** This Hebrew noun means 'seal' — the idea is that the final formula *seals up*, or finalises, the entire bərakhá. The Hebrew verb for saying the ḥatimá is ḥotém *(m)* / ḥotèmet *(f)*.

303 **Magén Abrahám:** Mišné Torá, Séfer ahabá, *Séder hattəfillá* 16. **Biblical source:** God said: אַל־תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ *Al-tirá, Abrám — ánokhí magén lákh* (Fear not, Abrám: I am a Shield for you). (Bərēšít (Genesis) 15:1).

304 **Ufokéd Sará:** וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר *vàAdonáy fakàd Sará, kà'ašèr amár* (and Adonáy noted (i.e., remembered) Sará, as the One said) *Bərēšít* (Genesis) 21:1. **Why not *vəŋezràt* Sará?** Especially in Reform Judaism, it has become common to add *vəŋezràt Sará* to the ḥatimá of birkàt Abót. This form has the advantage of being based on the pre-existing concluding formula of the gúf (main body) of the bərakhá: *"Mèlekh ŋozér umošíaŋ umagén."* The main disadvantage of the form *vəŋezràt Sará*, however, is that it has no direct scriptural basis. In recent years, the Reform movement has also started to embrace the originally mainly Conservative form *ufokéd Sará* — which is therefore the only form given in the main text here.

Choosing not to add? A widespread view is that the **ḥatimá of a bərakhá is fixed** and cannot be changed (deduced from Mišná *Bərakhót* 1:8 (1:4) — which, literally speaking (as pointed out by Maimonides), only says not add a ḥatimá in the liturgy where one is not found and not to subtract one where one is found). This view is connected with the view that one is not allowed to say a bərakhá that was not defined from the Talmúd Bablí. Against the claimed universal halakhic appliance of this view we must point out that even a central bərakhá like *"vəṣivvánu ləhadlík nér šel šabbát"*, said for the lighting of candles on Friday night, is of post-Talmudic origin. Also strictly speaking extra-Talmudic (*Toseftá*) in their final form are the currently mainly Orthodox bərakhót *"šelló ŋasáni goy"* (Yərúšalmí form (T.Y. *Bərakhót* 9:1) chosen over the Bablí *"šèŋasáni Yisra'él"*) / *"šelló ŋasáni ŋóbed"* (chosen over the Yərúšalmí (T.Y. *Bərakhót* 9:1) and Bablí *"šelló ŋasáni bór"* because of the discriminatory implications of the Talmudic formula) — along with *"šèŋasáni kirṣonó"*, which is of even later origin. We learn from these examples that bərakhót as a human expression of appreciation and dedication may, *in some cases*, change with changes in human perception and society — not only in their *gúf* (main body), but also in their *ḥatimá* (concluding formula). From the perspective of Èreṣ Yisra'él, we also know that the Talmúd Yərúšalmí *does* permit a larger degree of freedom in the shaping of bərakhót

2: Gəburót (Might)

The second bərakhá is a meditation over God as the fundamental force of being — represented through seasons, health, freedom, consciousness and life.[305] In its traditional form, as given here, the main focus of this bərakhá is *məḥayyé mētím* — 'bringer of life to the dead'.[306]

אַתָּה גִּבּוֹר לְעוֹלָם יי.

מְחַיֵּה מֵתִים אַתָּה: רַב לְהוֹשִׁיעַ.[307]

You are mighty forever, ADONÁY; the bringer of life to the dead are You.	Attá gibbór ləŋolám ADONÁY, məḥayyé mētím átta.	*Tv barragan para siempre .A.* *abiviguan muertos, tu*
Great in saving,	Ràb ləhošíaŋ,	*grande para salvar.*

In the summer
(second night of Pèsaḥ until ŋèreb Sukkót):

מוֹרִיד הַטָּל:

You let dew fall.	moríd hattál.	*Hazien descender* *el rocio.*

In the winter
(from the day after Simḥàt Torá to the first night of Pèsaḥ):

מַשִּׁיב הָרוּחַ

וּמוֹרִיד הַגֶּשֶׁם:

You let the wind blow and the rain fall.	maššíb harúaḥ umoríd haggèšem.	*Asoplan el viento,* *y hazien descender* *la lluvia.*

305 In accordance with the medráš of God's seven voices splitting into seventy languages (see footnote 288 on p. 166), we draw attention to a remarkable parallel to this bərakhá from within the monotheistic substratum of Hinduism. In the *Bhagavad Gītā* 9, vv.18–19 and 24: *"I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed. I give heat, I send as well as withhold the rain. I am immortality as well as death, I am also both the eternal Absolute and the temporal. [..] Because I, the Supreme Being, alone am the enjoyer of all sacrificial services, and Lord of the universe."* (Modern prose translation sanctioned by the Gita Society — source: http://www.sacred-texts.com/hin/gita/agsgita.htm (accessed 21 June 2004))

306 In Reconstructionist Judaism, the expression *məḥayyé mētím* is viewed as incompatible with the movement's rejection of resurrection. A common replacement in our times is *məḥayyé kol ḥày* — renewer of all life (Aigen 1997).

307 **Ràb ləhošíaŋ:** אֲנִי מְדַבֵּר בִּצְדָקָה רַב לְהוֹשִׁיעַ: "I speak in justice, [am] mighty to save." (*Yəšaŋyáhu* (*Isaiah*) 63:1)

All days:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר:

You uphold the living in kindness;
You bring life to the dead
in great mercy;
supporter of the fallen
and healer of the sick
and releaser of the bound,
and keeper of Your faithfulness
to the sleepers of the dust.

Məkhalkél ḥayyím bəḥèsed,
məḥayyé mētím
bəràḥamím rabbím,
somékh nófəlím,
vərofé ḥolím,
umattír asurím,
umkayyém emúnató
líšēné ŋafár.

Goviernan bivos con merced,
abiviguan muertos
con piedades muchas,
sustentan caydos,
y melezinan enfermos,
y soltan encarcelados,
afirman su verdad
á durnientes en el polvo.

מִי כָמוֹךָ בַּעַל גְּבוּרוֹת. וּמִי דּוֹמֶה לָּךְ.
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ [308] יְשׁוּעָה:

Who is like You,
master of mighty deeds?
And who can be likened to You,
sovereign, taker and giver of life,
and root of salvation?

Mi khamókha
bàŋal gəburót,
umi dóme llákh,
mèlekh, mēmít umḥayyè,
umaṣmíaḥ yəšuŋá.

Quien como tu
Señor de barraganias?
y quien se asemeja á ti?
Rey matan y abiviguan
y hazien hermollecer salvacion,

On Šabbát təšubá, add:

מִי כָמוֹךָ אָב הָרַחֲמָן. זוֹכֵר יְצוּרָיו בְּרַחֲמִים לְחַיִּים:

Who is like You, Parent of Mercy,
rememberer of Your creatures
with mercy for life?

Mí khamókha áb haràḥamán,
zokhér yəṣuráv
bəràḥamím ləḥayyím.

Quien como tu padre el piadoso,
membran sus criaturas
con piedades para vidas,

All days:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.

And faithful are You
in bringing life to the dead!

Vənè'emán attá
ləhàḥayót mētím;

y fiel tu
para abiviguar los muertos.

308 Inserted word in Italiani minhág: לָנוּ *lánu* (Livorno 1856, f. 93b).

Ḥatimá of bərakhá 2:

בָּרוּךְ אַתָּה יי. מְחַיֵּה הַמֵּתִים:

Blessed are You, Adonáy, Who brings life to the dead.

Barúkh attá Adonáy, məḥayyé hammētím.

Bendito tu .A. abiviguan los muertos.

3: Kədušsàt haššém (Hallowing the Name)

The third bərakhá of the ŋAmidá on all days is the *kədušsàt haššém* — a praise of the holiness of God and God's Name. During prayers when the ŋAmidá is read only individually — that is during every *ŋArbít* (evening prayer), as well as during other services if there is no minyán present — one reads only the following short version:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ.
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.

You are holy,
and Your Name is holy,
and holy ones on every day
do praise You — always!

Attá kadóš,
vəšimkhá kadóš,
ukdoším bəkhol-yóm
yəhàləlúkha, ssèla.

Tu santo,
y tu nombre santo,
y santos en todo dia
te loaran siempre.

Ḥatimá of bərakhá 3:

Version for Šabbát təšubá:

בָּרוּךְ אַתָּה יי.
הַמֶּלֶךְ הַקָּדוֹשׁ:

Barúkh attá Adonáy,
hammèlekh hakkadóš.

Bendito tu .A. el Rey el santo.

Blessed are You, Adonáy,
the holy Sovereign.

Version for all other days:

בָּרוּךְ אַתָּה יי.
הָאֵל הַקָּדוֹשׁ:

Blessed are You,
Adonáy,
the holy *Él.*

Barúkh attá
Adonáy,
haÉl hakkadóš.

Bendito tu
.A.
el Dio el santo.

II: Emṣayyót (Intermediary prayers)

4: Kədušŝàt hayyóm (Hallowing the day)

On regular weekdays, the middle section of the ŋAmidá contains a series of supplicatory bərakhót — normally 13 in number. On Šabbát and on holidays, these are not considered appropriate, and they are instead replaced with one single bərakhá for the day.[309] The following is the bərakhá for regular šabbatót, including ḥól hammoŋéd of Pèsaḥ and Sukkót. On the main nights of the festivals, we read the bərakhá for festivals on page Error: Reference source not found instead.

Attá kiddàšta:

אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ[310].
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבֵרַכְתּוֹ מִכָּל־הַיָּמִים.
וְקִדַּשְׁתּוֹ מִכָּל־הַזְּמַנִּים. וְכֵן כָּתוּב בְּתוֹרָתָךְ[311]:

You hallowed the seventh day to Your Name, the end of the making of heavens and earth.	Attá kiddàšta et-yóm haššəbiŋí lišmèkha; takhlít màŋasé šamàyim va'áreṣ.	*Tu santificaste al dia el seteno* *por tu nombre,* *fin de la obra* *de cielos e tierra,*
And blessed it of all the days and hallowed it of all the seasons;	Ubérakhtó mikkol-hayyamím, vəkiddaštó mikkol-hazzəmanním,	*y bendixistelo mas que todos los dias,* *y santificastelo mas que todos los tiempos,*
and thus is it written in Your Torá:	vəkhén katúb bəTóratákh:	*y assi escrito en tu Ley:*

309 This is the main rule. On certain holidays, the middle section contains additional bərakhót.
310 **Variants:** לִשְׁמֶךָ *lišmèkha* (London 1965); לְשִׁמְךָ *ləšimkhá* (Livorno 1856)
311 **Variants:** וְכֵן כָּתוּב בְּתוֹרָתָךְ *vəkhén katúb bəTóratákh* (Livorno 1856; Charbit 1994); וְכֵן כָּתוּב בְּתוֹרָתֶךָ *vəkhén katúb bəTóratèkha* (London 1965); כאמור ká'amúr (Mišné Torá, Séder hattəfillá 36).

Vaykhullú:

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה:[312] וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:[313]

"And finished were the heavens and the earth and all their crowds.	«Vaykhullú haššamàyim vəha'áreṣ, vəkhol-ṣəba'ám.	*Y acabaronse los cielos, y la tierra, y todos sus fonsados,*
And finished *Elohím* on the seventh day the work which the One had made; and rested the One on the seventh day from all the work which the One had made.	Vaykhàl Elohím bayyóm haššəbiŋí məlakhtó ašér ŋasá; vayyišbót bayyóm haššəbiŋí mikkol-məlakhtó ašèr ŋasá.	*y acabó el Dio en el dia el seteno su obra que hizo, y holgó en el dia el seteno de toda su obra que hizo,*
And blessed *Elohím* the seventh day and hallowed it; for on it rested the One from all the work, which *Elohím* created to do."	Vaybárekh Elohím et-yóm haššəbiŋí vaykaddéš otó; kí bó šabát mikkol-məlakhtó ašer-bará Elohím làŋasót.»	*y bendixo el Dio al dia el seteno, y santificó à el, porque en el holgó de toda su obra que crió el Dio para hazer.*

Sefardím[314] say Yisməḥú bəmalkhutákh

(Italianim[315] and Aškenazím[316] leave this pizmón out on Friday night, continuing directly with Rəṣé na bimnúḥaténu below)

יִשְׂמְחוּ בְמַלְכוּתְךָ[317] שׁוֹמְרֵי שַׁבָּת. וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי.
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבָךְ[318]. וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ. חֶמְדַּת
יָמִים אוֹתוֹ קָרָאתָ . זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

May they rejoice in Your reign, the keepers of the Šabbát and who call it a delight — the people who hallow the seventh.	Yisməḥú bəmalkhutákh, šóməré šabbát vəkórə'é ŋóneg, ŋàm məkaddəšé šəbiŋí;	*Alegrarsehan con tu reyno guardantes Sabath, y llamantes deleyte, pueblo santificantes seteno,*
May they all be sated and delighted through Your goodness, for on the seventh were You pleased with it and hallowed it.	kullám yisbəŋú vəyitŋannəgú mittubákh, ubaššəbiŋí raṣíta bo vəkiddaštó,	*todos ellos se hartaran, y deleytarsehan de tu bien, y en el seteno enuoluntaste en el, y santificastelo,*
"The desirable of the days," You called it — a memorial of the work of creation.	ḥemdàt yamím otó karáta, zékher ləmàŋasé bərēšít.	*cobdicia de dias à el llamaste, membrança de hecho en principio.*

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312 This passage (Vaykhullú ... ašèr ŋasá), is absent in Mišné Torá.
313 *Bərēšít* (*Genesis*) 2:1–3.
314 Amsterdam 1634, London 1965, Charbit 1994.
315 Livorno 1856. This pizmón is also absent in Mišné Torá.
316 Singer 1990, Artscroll (Ashkenaz) 1994, Aigen 1996. Aškenazím do say this pizmón in the Šabbát Musáf, as well as parts of it in Šabbát Šaḥarít.
317 **Variants:** בְּמַלְכוּתְךָ *bəmalkhutákh* (Charbit 1994); בְּמַלְכוּתְךָ *bəmalkhútəkhá* (London 1965).

All continue with ***Rəṣé na bimnúḥaténu:***

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. רְצֵה נָא בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ.
שִׂים[319] חֶלְקֵנוּ בְּתוֹרָתָךְ[320]. שַׂבְּעֵנוּ מִטּוּבָךְ[321]. שַׂמֵּחַ נַפְשֵׁנוּ[322]
בִּישׁוּעָתָךְ[323][324]. וְטַהֵר לִבֵּנוּ לְעָבְדָךְ[325] בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ[326]
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשְׁךָ[327]. וְיָנוּחוּ[328] בָהּ[329] כָּל־יִשְׂרָאֵל מְקַדְּשֵׁי[330]
שְׁמֶךָ.

Our *Elohím*
and *Elohím* of our ancestors!

Accept, we beseech You, our rest;
hallow us through Your miṣvót;
set our portion in Your Torá;
sate us with Your goodness,
rejoice our soul with Your salvation,

and purify our hearts
to serve You in truth;

and let us inherit, Adonáy, our *Elohím*,
in love and with favour
Your holy Šabbát;
and let rest on it all Yisra'él,
the hallowers of Your Name.

Elohénu
vElohé aboténu,

rəṣé na bimnúḥaténu,
kaddəšénu bəmiṣvotèkha,
sím ḥelkénu bəTóratákh,
sabbəŋénu mittubákh,
saméaḥ nafšénu bišúŋatákh,

vətahér libbénu
ləŋobdekhá bè'emèt;

vəhanḥilénu, Adonáy Elohénu,
bə'àhabá ubraṣón
šabbát kodšèkha,
vəyanúḥu bah kol-Yisra'él
məkaddəšé Šəmèkha.

Nvestro Dio,
y Dio de nuestros padres,

enuolunta agora en nuestra holgança,
y santificanos en tus mandamientos,
y pon nuestra parte en tu ley,
y hartanos de tu bien,
alegra nuestro coraçon en tu saluacion,

y alimpia nuestro coraçon
para seruiste con verdad,

y haz nos heredar .A. nuestro Dio
con amor y con voluntad
Sabath de tu santidad,
y holgaran en el todo Israel
santificantes tu nombre.

Ḥatimá of bərakhá 4:

בָּרוּךְ אַתָּה יי. מְקַדֵּשׁ הַשַּׁבָּת:

Blessed are You, Adonáy,
hallower of the Šabbát.

Barúkh attá Adonáy,
məkaddéš haššabbát.

Bendito tu .A.,
santificador de Sabath.

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318 **Variants:** מִטּוּבָךְ *mittubákh* (Charbit 1994); מִטּוּבֶךָ *mittubèkha* (London 1965).
319 **Variants:** שִׂים *sím* (London 1965); וְתֵן *vətén* (Livorno 1856; w/o nikkúd: *Mišné Torá*).
320 **Variants:** בְּתוֹרָתָךְ *bəTóratákh* (Livorno 1856; Charbit 1994); בְּתוֹרָתֶךָ *bəTóratèkha* (London 1965).
321 **Variants:** מִטּוּבָךְ *mittubákh* (Livorno 1856; Charbit 1994); מִטּוּבֶךָ *mittubèkha* (London 1965).
322 **Variants:** שַׂמֵּחַ נַפְשֵׁנוּ *samméaḥ nafšénu* (London 1965; Charbit 1994); שַׂמְּחֵנוּ *samməḥénu* (Livorno 1856).
323 **Variants:** בִּישׁוּעָתָךְ *bišúŋatákh* (Livorno 1856; Charbit 1994); בִּישׁוּעָתֶךָ *bišúŋatèkha* (London 1965).
324 **Order**: *sabbəŋénu ... samméaḥ ...* (London 1965); *samméaḥ ... sabbəŋénu ...* (*Mišné Torá*).
325 **Variants:** לְעָבְדָךְ *ləŋobdákh* (London 1965); לְעָבְדְךָ *ləŋobdəkhá* (Livorno 1856).
326 **A. Elohénu: Absent:** *Mišné Torá*. **Present:** Amsterdam 1634, London 1965, Charbit 1994.
327 **Variants:** קָדְשְׁךָ *kodšəkhá* (London 1965); קָדְשֶׁךָ *kodšèkha* (Livorno 1856).
328 **Variants:** וְיָנוּחוּ *vəyanúḥu* (*Mišné Torá*; London 1965); וְיִשְׂמְחוּ *vəyisməḥú* (Livorno 1856).
329 **Variants:** בָהּ *báh* (London 1965); בם *bám* (*Mišné Torá*); בְךָ *bəkhá* (Livorno 1856).
330 **Variants:** מְקַדְּשֵׁי *məkaddəšé* (Amsterdam 1634, London 1965, Charbit 1994); אוֹהֲבֵי *óhabé* (*Mišné Torá*).

III: Bərakhót àḥaronót

5: ŋAbodá (Worship)

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְלִתְפִלָּתָם שְׁעֵה. וְהָשֵׁב הָעֲבוֹדָה
לִדְבִיר בֵּיתֶךָ. וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

Receive with favour,	Rəṣé	*Envolunta*
O Adonáy, our *Elohím*,	Adonáy Elohénu	*.A. nuestro Dio*
Your people Yisra’él,	bəŋamməkhá Yisra’él,	*en todo tu pueblo Ysrael:*
and to their prayers have regard;	vəlitfillatám šəŋé,	*y á sus oraciones rescibe,*
and restore the service	vəhašéb háŋabodá	*y haz tornar el servicio*
to the shrine of Your house;	lidbír bētèkha,	*a palacio de tu casa,*
and the fire-offerings of Yisra’él	və’iššé Yisra’él	*y offrendas de Ysrael*
and their prayers	utfillatám	*y sus oraciones*
speedily, in love,	məhērá bə’àhabá	*ayna con amor*
accept with favour;	təkabbél bəraṣón,	*rescibirás con voluntad.*
and may it always please You,	ut’hí ləraṣón tamíd,	*Y sea por voluntad continuo*
the service of Your people Yisra’él.	ŋabodàt Yisra’él ŋammèkha.	*servicio de Ysrael tu pueblo.*

On roš ḥódeš and on ḥol hammoŋéd (the intermediate days of Pèsaḥ and Sukkót), read Yàŋalè vəyabó:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא. יַגִּיעַ יֵרָאֶה וְיֵרָצֶה. יִשָּׁמַע יִפָּקֵד וְיִזָּכֵר. זִכְרוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ.
זִכְרוֹן יְרוּשָׁלַםִ עִירָךְ. וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדָּךְ. וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה לְטוֹבָה.
לְחֵן לְחֶסֶד וּלְרַחֲמִים ...

Our *Elohím*	Elohénu	*Nuestro Dio*
and *Elohím* of our ancestors,	vÉlohé aboténu,	*y Dio de nuestros padres,*
may it rise and come up,	yàŋalè vəyabó,	*suba y venga,*
reach, appear and be accepted with favour;	yaggíaŋ, yéra’è, vəyéraṣé,	*allegue, sea aparecida, y sea enuoluntada,*
heard, recalled [and] remembered, —	yiššamàŋ, yippakéd, yizzakhér,	*sea oida, sea visitada y sea membrada*
the recollection of us,	zikhronénu,	*nuestra memoria*
and the recollection of our ancestors,	vəzikhrón aboténu,	*y memoria de nuestros padres,*
the recollection of Yərúšalàim Your city,	zikhrón Yərúšalàyim ŋirákh,	*memoria de Ierusalaim tu ciudad,*
and the recollection of Mašíaḥ	vəzikhrón Mašíaḥ	*y memoria de vngido*
the offspring of David Your servant,	ben-Davíd ŋabdákh,	*hijo de David tu siervo,*
and the recollection of all Your people	vəzikhrón kol ŋamməkhá	*y memoria de todo tu pueblo*
Yisra’él’s House, before You,	bét Yisra’él ləfanèkha	*casa de Israel delante ti,*
for deliverance and for well-being,	liflētá, lətobá,	*para escapamiento, para bien,*
for grace, for kindness and for mercy, ...	ləḥén, ləḥèsed, ulràḥamím, ...	*para gracia, para merced y para piadades ...*

On roš ḥódeš, say:	*On ḥól hammoŋéd Pèsaḥ, say:*	*On ḥól hammoŋéd Sukkót, say:*
... בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה. ...	... בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה. ...	... בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה. בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה. ...

... bəyóm roš haḥódeš hazzè, ...	... bəyóm ḥàg hammaṣṣót hazzè, bəyóm mikrá kódeš hazzè, ...	... bəyóm ḥàg hassukkót hazzè, bəyóm mikrá kódeš hazzè, ...
... en dia de Ros hodes el este	*... en dia de [Pascua de las cenceñas este, dia bueno llamadura de santidad este]*[331]	*... en dia de [pascua de las cabañas este, dia bueno llamadura de santidad este]*[332]
... on this day of the New Moon; ...	... on this day of the festival of maṣṣót, this day of holy convocation; ...	... on this day of the festival of booths, this day of holy convocation; ...

All days of roš ḥódeš and ḥól hammoŋéd, continue:

... לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ: זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים: בִּדְבַר יְשׁוּעָה וְרַחֲמִים. חוּס וְחָנֵּנוּ [333] וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. (כִּי אֵלֶיךָ עֵינֵינוּ.)[334] כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

... to grant us mercy on it
and to save us on it.

... ləraḥém bo ŋalénu,
ulhóšiŋénu.

... para apiadar enel sobre nos
y para nos saluar.

Remember us, ADONÁY, our *Elohím*,
on it for good;
visit us on it for a blessing;
and save us on it for a good life

Zokhrénu, ADONÁY Elohénu,
bo lətobá,
ufokdénu bo librakhá,
vəhóšiŋénu bo ləḥayyím tobím.

Membranos .A. nuestro Dio
enel para bien,
y visitanos enel para bendicion,
y saluanos enel para vidas buenas,

With the word of salvation and mercy,
spare us, and be gracious unto us,
and have mercy upon us
and save us;
(for towards You are our eyes [turned];)
for an *Él*, a Sovereign of
mercy and graciousness are You!

Bidbár yəšuŋá vəràḥamím,
ḥús vəḥonnénu
vəraḥém ŋalénu,
vəhóšiŋénu,
(ki ēlèkha ŋēnénu,)
ki Él mèlekh
ḥannún vəraḥúm átta.

con palabra de saluacion y piadades,
apiada, y engracianos,
y apiada sobre nos
y saluanos,

que Dio Rey
gracioso y piadoso tu.

All days:

(וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים)[335] תַּחְפֹּץ־בָּנוּ וְתִרְצֵנוּ.[336]
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן [337] בְּרַחֲמִים.[338]

(And You in Your great mercy,)
may You delight in us
and receive us with favour,
and let our eyes see
Your return to Ṣiyyón in mercy.

(Vəʼattá, bəràḥamèkha hárabbím,)
taḥpoṣ-bánu,
vətirṣénu,
vətèḥezèna ŋēnénu
bəšúbəkhá ləṢiyyón bəràḥamím.

(...)
Y envolunta en nos,
y quietenos,
y vean nuestros ojos
en tu tornar a Cion con piedades :

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331 Amsterdam 1634, o. 35.
332 Amsterdam 1634, o. 76.
333 Inserted word: וְחָמֹל (London 1965). This word is absent in Amsterdam 1634, Amsterdam 1650, Livorno 1856.
334 **Ki ēlèkha ŋēnénu:** Absent in Amsterdam 1634 (o. 10), Amsterdam 1650 (f. 4b); present in Livorno 1856, London 1965.
335 **Vəʼattá beràḥamím hárabbím:** Absent in Amsterdam 1634, Amsterdam 1650, Livorno 1856; present in London 1965.
336 **Taḥpoṣ-bánu vətirṣénu:** Present in Amsterdam 1634, Amsterdam 1650, London 1965; Absent in Livorno 1856.
337 Additional words in Italiani minhág: וְלִירוּשָׁלַיִם עִירְךָ *valirúšalàim ŋírəkhá* "and to Yərúšalàim Your city" (Livorno 1856).
338 Additional words in Italiani minhág: כְּמֵאָז *kəmēʼáz* "like at that [former] time" (Livorno 1856).

Ḥatimá of bərakhá 5:

בָּרוּךְ אַתָּה יי. הַמַּחֲזִיר [339] שְׁכִינָתוֹ לְצִיּוֹן:

Blessed are You, Adonáy,
Who will restore
Your Šəkhiná
to Ṣiyyón.

Barúkh attá Adonáy,
hammàḥazír
šəkhínató
ləṢiyyón.

Bendito tu .A.
hazien tornar
su divinidad
á Cion.

6: Hóda'á (Giving thanks)

In the second last bərakhá of the ŋAmidá, ***we bow*** *at the word* ***Modím*** *in the beginning of the gúf, as well as at the word* ***barúkh*** *in the ḥatimá of the bərakhá.*

מוֹדִים אֲנַחְנוּ לָךְ. שֶׁאַתָּה הוּא יי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
(לְעוֹלָם וָעֶד. צוּרֵינוּ צוּר חַיֵּינוּ. וּמָגֵן יִשְׁעֵנוּ. אַתָּה הוּא:)[340]

We **thank** You,
for You are Adonáy, our *Elohím*
and *Elohím* of our ancestors
(in eternity.
Our Rock; the Rock of our life
and Shield of our salvation,
You are the One.)

Modím anàḥnu lákh,
šèattá Hú Adonáy Elohénu
vÉlohé aboténu
(ləŋolám vaŋèd,
ṣurénu ṣúr ḥayyénu,
umagén yišŋénu,
Attá Hú.)

Otorgantes *nos á ti,*
que tu el .A. nuestro Dio,
y Dio de nuestros padres
(para siempre y siempre,
fuerte de nuestra vida
y amparo de nuestra saluacion,
tu el)

339 Additional word in Italiani minhág: בְּרַחֲמָיו *bəràḥamáv* "in mercy" (Livorno 1856).
340 Absent in Livorno 1856.

(לְדֹר וָדֹר נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ.)[341]
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ. וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם [342] עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת. עֶרֶב וָבֹקֶר וְצָהֳרָיִם.

(Through all generations	(Lədór vadór	*(para generancio y generancio*
will we thank You,	nodè ləkhá	*loaremos a ti*
and recount Your praise:)	unsappér təhillatèkha:)	*y recontaremos tu loor,)*
for our lives,	ŋal ḥayyénu	*por nuestras vidas*
which are delivered into Your hand;	hamməsurím bəyadèkha,	*las entregadas en tu mano,*
and for our souls,	vəŋal nišmoténu	*y por nuestras almas*
which are in Your care;	happəkudót lákh,	*las encomendadas á ti,*
and for Your miracles,	vəŋal nisèkha	*y por los milagros*
which are daily with us;	šebbəkhol-yóm ŋimmánu,	*que en todo dia con nos,*
and for Your wonders	vəŋal niflə’otèkha,	*y por tus maravillas*
and Your benefits,	vətóbotèkha,	*y tus bienes*
which are there at all times,	šebbəkhol-ŋét —	*que en toda hora,*
at even, morn and noon.	ŋèreb, vabóker, vəṣáhoráyim.	*tarde, mañana, y siestas.*

הַטּוֹב. כִּי לֹא כָלוּ רַחֲמֶיךָ.
הַמְרַחֵם. כִּי לֹא תַמּוּ חֲסָדֶיךָ.
כִּי מֵעוֹלָם קִוִּינוּ לָךְ:

You are good,	Hattób,	*El bueno*
for Your mercies do not fail;	ki ló khalú ràḥamèkha,	*que no se atemaron tus piedades,*
You are merciful,	hàmərahém	*el apiadan*
for Your kindness does not cease;	ki lo tàmmu ḥasadèkha,	*que no se fenescieron tus mercedes*
for from eternity	ki méŋolám	*que de siempre*
have we put our trust in You.	kivvínu lákh.	*esperamos á ti.*

Italianim insert:

לֹא הִכְלַמְתָּנוּ יי אֱלֹהֵינוּ. וְלֹא עֲזַבְתָּנוּ. וְלֹא הִסְתַּרְתָּ פָּנֶיךָ מִמֶּנּוּ:

Put us not to shame, ADONÁY, our *Elohím*! And abandon us not! And turn not Your presence away from us!

Ló hikhlamtánu, ADONÁY Elohénu, vəló ŋazabtánu, vəló histàrta panèkha mimmènnu!

On Ḥanukká, insert ŋAl hannissím (see page 242) here.

341 Absent in Livorno 1856.
342 Additional word in Italiani minhág: וְיוֹם *vayóm* “and day” (Livorno 1856).

All days:

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם (וְיִתְנַשֵּׂא תָּמִיד)[343] שִׁמְךָ מַלְכֵּנוּ לְעוֹלָם
וָעֶד[344]. וְכָל־הַחַיִּים יוֹדוּךָ סֶּלָה:

And for all this, may it be blessed, and may it be exalted, and may it be praised continuously, Your Name, our Sovereign, forever and ever; and all that lives shall thank You. Always!	Vəŋal kullám yitbaràkh, vəyitromàm, vəyitnassé tamíd Šimkhá, Malkénu, ləŋolám vaŋèd, vəkhol-hàḥayyím yodúkha ssèla.	*Y sobre todas ellas* *sea bendito,* *y sea enaltecido,* *y sea enxalçado continuo* *tu nombre nuestro rey* *para siempre y siempre:* *y todos los bivos* *te loaran siempre:*

On Šabbát təšubá, insert:

וּכְתוֹב לְחַיִּים טוֹבִים. כָּל־בְּנֵי בְרִיתֶךָ:

And inscribe for a good life all the children of Your covenant.	Ukhtób ləḥayyím tobím, kol-bəné bəritèkha.	*Y escribe para vidas buenas* *todos hijos de tu firmamiento,*[345]

All days:

וִיהַלְלוּ וִיבָרְכוּ אֶת־שִׁמְךָ הַגָּדוֹל בֶּאֱמֶת לְעוֹלָם. כִּי טוֹב:
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. הָאֵל הַטּוֹב.

And may they praise and bless Your great Name in truth forever, for it is good.	Vihàləlú, vibárəkhú et-Šimkhá haggadól bè'emét ləŋolám, ki tób.	*y alabaran, y bendeziran* *á tu nombre el grande* *con verdad para siempre,* *que bueno el*
Él! Our salvation and our help — always! — the good *Él.*	Ha'Él yəšúŋaténu vəŋezraténu sèla, ha'Él hattób.	*Dio nuestra salvacion,* *y nuestra ayuda de siempre* *el Dio el bueno.*

343 Absent in Livorno 1856.
344 Variants: Ləŋolám vaŋèd; tamíd (Livorno 1856).
345 Ladino: Amsterdam 1630 Maḥzór, f. 31a.

Ḥatimá of bərakhá 6
(bow at barúkh in this bərakhá):

בָּרוּךְ אַתָּה יי.
הַטּוֹב שִׁמְךָ. וּלְךָ נָאֶה לְהוֹדוֹת:

Blessed are You, ADONÁY,
"the Good" is Your name,
and to You is it becoming
to give thanks.

Barúkh attá ADONÁY,
«Hattób» Šimkhá,
ulkhá na'è
ləhodót.

Bendito tu .A.
el bueno tu nombre ,
y a ti conviene
para loar.

7: Šalóm (Peace)[346]

Šalóm ráb

In most non-Ḥasidic Aškenazí traditions, one says Šalóm ráb instead of Sim šalóm in evening prayers:

שָׁלוֹם רָב
עַל יִשְׂרָאֵל עַמְּךָ
תָּשִׂים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ
אָדוֹן לְכָל־הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה
בִּשְׁלוֹמֶךָ.

A great peace	**Šalóm ráb**
on Yisra'él	ŋal Yisra'él
Your people	ŋamməkhá
do place forever, for	tasím ləŋolám, ki
You're the Sovereign,	attá Hú mèlekh
Master	adón
of all the peace;	ləkhol-haššalóm;
and good in Your Eyes	vətób bəŋēnèkha
may it be to bless	ləbarékh
Your people Yisra'él,	et ŋamməkhá Yisra'él
in each time	bəkhol-ŋét
and in each hour,	ubkhol-šaŋá,
with Your peace.	bišlomèkha.

Sím šalóm

In all Sefardí and Italiani traditions and in Aškenazí Ḥasidic traditions, as well as in the tradition of the GR"A, one says Sim šalóm by the end of the ŋAmidá of every service:

שִׂים שָׁלוֹם (בָּעוֹלָם)[347]. טוֹבָה וּבְרָכָה.
(חַיִּים)[348] חֵן וָחֶסֶד. (צְדָקָה)[349] וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ יַחַד[350] בְּאוֹר פָּנֶיךָ.
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ יהוה אֱלֹהֵינוּ
תּוֹרָה וְחַיִּים[351]. אַהֲבָה וָחֶסֶד.
צְדָקָה וְרַחֲמִים. בְּרָכָה וְשָׁלוֹם.
וְטוֹב [352] בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּרָב־עֹז וְשָׁלוֹם:

Grant peace (in the world);	**Sím šalóm (bàŋolám);**	***Pon paz [enel mundo],***
welfare and blessing;	tobá ubrakhá,	*bien, y bendicion,*
(life,) grace and kindness;	(ḥayyím,) ḥén vaḥèsed,	*(vidas)[353] gracia y merced,*
justice and mercy	ṣədaká vəràḥamím	*y piedades*
to us and to all Yisra'él	ŋalénu, vəŋal kol-Yisra'él	*sobre nos, y sobre todo Ysrael*
Your people	ŋammèkha	*tu pueblo,*
and bless us, our Parent,	ubárəkhénu, Abínu,	*y bendizenos nuestro padre*
all together,	kullánu yàḥad	*todos nos áuna*
by the light of Your Presence;	bə'ór panèkha;	*con luz de tus fazes.*

346 **Sím šalóm or Šalóm ráb?** Sefardím (including the Reform sources West London I 1870 and Savannah 1891) and Italianim (Livorno 1856, f. 33a–b) always say *Sim šalóm*, whereas most Aškenazím say *Šalóm ráb* during evening prayers. Aškenazím who say *Sím šalóm* during evening services include, primarily, Ḥasidim ("Nusach Sfard", "Nusach Ari", etc.) — but has also been the personal preference of some non-Ḥasidic authorities, like Rabbi Joseph B. Soloveitchik ("The Rav", 1903−1993) (with the justification that Maimonides did not mention Šalóm ráb) (Berger 2001, pp. 39f.) and the father of Reconstructionism, Rabbi Mordecai M. Kaplan (1881−1983).

347 The addition בָּעוֹלָם *bàŋolám* 'in the world' is found in Saŋadyá Ga'ón's Siddúr. Quoted from Sim Shalom 1985, p. 120. (This element is absent from all traditional Sefardí sources.)

348 **Ḥayyím** (חַיִּים): Absent in Livorno 1856; also not present in Ladino translation of Amsterdam 1636, p. 196. Present in Amsterdam Maḥzór 1630, f. 31a

349 **Ṣədaká** (צְדָקָה): Absent in Livorno 1856; also absent in Ladino translations of both Amsterdam Maḥzór 1630, f. 31a and Amsterdam 1636, p. 196.

350 **Variants:** יַחַד *yàḥad* "together" (London 1965); כְּאֶחָד *kə'eḥád* 'like one' (Livorno 1856).

351 **Variants:** תּוֹרָה וְחַיִּים Torá vəḥayyím "Torá and life" (London 1965); תּוֹרַת חַיִּים Toràt ḥayyím "the Torá of life" (Livorno 1856).

352 Additional words in Italiani minhág: יְהִיֶה *yihəyè* 'may it be' (Livorno 1856).

353 Vidas: Present in Amsterdam Maḥzór 1630, f. 31a; absent in Amsterdam 1636, p. 196.

for by the light of Your Presence gave You us, ADONÁY, our *Elohím*: Torá and life, love and kindness, justice and mercy, blessing and peace;	ki bə'ór panèkha natàtta-lánu, ADONÁY Elohénu: Torá vəḥayyím, àhabá vaḥèsed, ṣədaká vəràḥamím, bərakhá vəšalóm;	*Que con luz de tus fazes* *diste á nos* *.A. nuestro Dio* *ley y vidas,* *amor y merced,* *justedad y piedades,* *bendicion y paz,*
and good in Your Eyes may it be to bless Your people Yisra'él with an abundance of strength and peace.	vətób bəŋēnèkha ləbarékh et-ŋamməkhá Yisra'él bərob-ŋóz vəšalóm.	*y bueno en tus ojos* *para bendezir* *á todo tu pueblo Ysrael* *con muchedumbre de fortaleza* *y paz.*

On Šabbát təšubá, insert:

וּבְסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם. וּפַרְנָסָה טוֹבָה.
וִישׁוּעָה וְנֶחָמָה. וּגְזֵרוֹת טוֹבוֹת[354]. נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ.
אֲנַחְנוּ וְכָל־עַמְּךָ יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

And in the Book of Life, Blessing and Peace, and Good Sustenance, and Salvation and Consolation, and Good Decrees, be remembered and inscribed before You we, and all Your people Yisra'él, for a good life and for peace.	Ubséfer ḥayyím, bərakhá vəšalóm, ufarnasá tobá, víšuŋá, vənèḥamá, ugzērót tobót, nizzakhér vənikkatéb ləfanèkha anàḥnu, vəkhol-ŋamməkhá Yisra'él, ləḥayyím tobím ulšalóm.	*Y en libro de vidas* *bendicion y paz, y govierno bueno,* *y salvacion, y conorte, y sentencias buenas,* *seanos membrados y seamos escritos delante ti,* *nos y todo tu pueblo Ysrael* *para vidas y para paz:*[355]

(All traditions on all days:) ***Ḥatimá of bərakhá 7:***

בָּרוּךְ אַתָּה יי.
הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם. אָמֵן:

Blessed are You, ADONÁY, Who blesses Your people Yisra'él with peace. Amén.	**Barúkh attá ADONÁY, hàməbarékh et-ŋammó Yisra'él baššalóm; amén.**	***Bendito tu .A. el bendizien á su pueblo Ysrael con paz Amen.***

354 Variants: וּגְזֵרוֹת טוֹבוֹת *ugzērót tobót* "and good decrees" (London 1965); חֵן וָחֶסֶד *ḥén vaḥèsed* "grace and kindness" (Livorno 1856); — (Bokser 1983).
355 Ladino: Amsterdam 1630 Maḥzór, f. 31a–b.

Private meditation

At this point, after the basic ŋAmidá is over, but before stepping down to the closing formula of "ŋOsè šalóm", we take a moment for private meditation.
The standard text provided in most siddurím is the meditation by Mar bəréh dəRabená (see alternative D below),
but any or more of the other alternatives can be used, and we are encouraged to create our own.

Alternative A) Create your own meditation

Alternative B) Šabbát šalóm — a peaceful Šabbát

Yəhudá hèḤasíd (1150–1217, Aškenáz)

A simple vegetable meal on the Sabbath in a home where there is love among husband, wife and children is better than a fatted ox in a home where there is hatred. A man should not plan to honour the Sabbath with delicacies while he knows that he will quarrel with his wife, or father, or mother. Whether it be Sabbath or festival — *"Better a dry morsel and quietness therewith, than a house full of feasting with strife." (Proverbs 17:1)* One should honour the Sabbath by having no strife thereon.[356]

Alternative C: Meditation of Rab Safrá

Rab Safrá was of the third and fourth generation of Babylonian amóra'ím
and was known as an honest and outspoken person. After finishing the bərakhót of the ŋAmidá,
he used to say the following personal prayer for universal peace (quoted from Talmúd Bablí, Bərakhót 16b–17a):

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ. שֶׁתָּשִׂים שָׁלוֹם בַּפְּמַלְיָא[357] שֶׁל מַעְלָה. וּבַפְּמַלְיָא
שֶׁל מַטָּה. וּבֵין הַתַּלְמִידִים הָעוֹסְקִים בְּתוֹרָתֶךָ. וּבֵין עוֹסְקִין לִשְׁמָהּ. בֵּין עוֹסְקִין
שֶׁלֹּא לִשְׁמָהּ. וְכָל־הָעוֹסְקִין שֶׁלֹּא לִשְׁמָהּ. יְהִי רָצוֹן שֶׁיְּהוּ עוֹסְקִין לִשְׁמָהּ.[358]

May it be pleasing before You, ADONÁY, our *Elohím*,	Yəhí raṣón milləfanèkha, ADONÁY Elohénu,
that You make peace	šettasím šalóm
amongst the family household [of angels] above	bappəmalyá šel màŋalá,
and amongst the family household [of people] below,	ubappəmalyá šel mattá,
and between the students who are engaged with Your Torá	ubén hattalmidím haŋósəkím bəTóratákh,
and those who are engaged for her name,	ubén ŋósəkín lišmáh,
and those who are engaged who are *not* for her name; —	bén ŋósəkín šelló lišmáh; —
and [as for] all those who are engaged who are *not* for her name,	vəkhol haŋósəkín šelló lišmáh,
may it be Your will that they *become* engaged for her name.	yəhí raṣón šeyyəhú ŋósəkín lišmáh.

356 Quoted from Aigen 1996, p. 306.
357 פַּמִּילְיָא *pammíləyá* is an Aramaic and Rabbinic Hebrew borrowing from Latin *familia* and has the meaning of *'the slaves in a household, family servants;* frequ. *divine agencies, ministers'* (Jastrow 2:1185).
358 Talmúd Bablí, Bərakhót 16b–17a; nikkúd by the current author.

Alternative D (traditional): Meditation of Mar bəréh dəRabēná

This meditation is included in the formalised prayerbook texts of most Jewish traditions — and often exclusively, due at least in part to its link to the verse of Təhillím which traditionally ends the ŋAmidá. Mar bəréh dəRabēná is the source of this meditation (Talmúd Bablí, Bərakhót 17a) over Təhillím (Psalms) 19:15:

אֱלֹהַי נְצֹר לְשׁוֹנִי מֵרָע. וּשְׂפְתוֹתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם. וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ. (וְאַחֲרֵי)[359] מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. (...)[360] וְכָל־הַקָּמִים[361] עָלַי לְרָעָה. מְהֵרָה הָפֵר עֲצָתָם. וְקַלְקֵל מַחְשְׁבוֹתָם:

My *Elohím*, guard my tongue from evil and my lips from speaking falsely; and towards those who curse me let my soul be still; and may my soul be like dust towards all.	Eloháy, nəṣór ləšoní mēráŋ, vəsiftotày midabbér mirmá, vəlimkaləlày nafší tiddóm, vənafší kheŋafár lakkól tíhəyè.	*Mi Dio guarda mi lengua de mal,* *y mis labrios de hablar engaño,* *y á mis maldizientes* *mi alma calle,* *y mi alma como polvo á todo sea.*
Open my heart for Your Torá, and after Your miṣvót shall my soul pursue;	Pətàḥ libbí bəTóratèkha, <və'àḥaré> miṣvotèkha tirdóf nafší, [...]	*Abre mi coraçon en tu ley,* *y empos tus encomendanças* *siga mi alma,*
and all that rise up against me for evil, quickly infringe on their counsels and confuse their thoughts.	vəkhol-hakkamím ŋalày ləraŋá, məhērá hafér ŋaṣatám, vəkalkél maḥšəbotám.	*y todos los levantantes* *sobre mi para mal,* *ayna balda sus consejos* *y daña sus pensamientos.*

A relatively recent addition:

עֲשֵׂה לְמַעַן שְׁמָךְ. עֲשֵׂה לְמַעַן יְמִינָךְ.
עֲשֵׂה לְמַעַן תּוֹרָתָךְ. עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי:[362]

Act for the sake of Your Name!	ŋAsé ləmàŋan Šəmákh!
Act for the sake of Your Right Hand!	ŋAsé ləmàŋan Yəminákh!
Act for the sake of Your Torá!	ŋAsé ləmàŋan Tóratákh!
Act for the sake of Your Holiness!	ŋAsé ləmàŋan Kəduššatákh!
Save [with] Your Right Hand and answer me!	Hošíŋa Yəmínəkhá vàŋanéni!

359 The word is not there in Bərakhót 17a.
360 Ellipsis from Bərakhót 17a.
361 *hakkamím* in London 1965; compare *hahóšəbím* in Bərakhót 17a.
362 Absent in Amsterdam 1630, Livorno 1856; Present in London 1965, Charbit 1994.

According to the now dominating custom originally established in Èreṣ Yisra'él during the 200s CE,[363] *we conclude the ŋAmidá by reading Tǝhillím 19:15:*[364]

יִהְיוּ לְרָצוֹן | אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ
יְיָ צוּרִי וְגֹאֲלִי:[365]

"Be they pleasing, the words of my mouth
and the thoughts of my heart before You,
Adonáy, my Rock and my Redeemer."

"Yíhǝyú lǝraṣón imre-fí,
vǝhegyón libbí lǝfanèkha,
Adonáy ṣurí vǝgó'alí."

Sean por voluntad dichos de mi boca,
y pensamientos de mi coraçon delante ti
.A. mi fuerte y mi redemidor.

ŋOsè šalóm

With the recital of "ŋOsè šalóm", we symbolically take leave from the audience before the royal sovereign: Still facing toward Yǝrúšalàim, we now take three steps backwards and then say the following while ***bowing*** *to the* ***left*** *for the first line; to the* ***right*** *for the second line; and* ***ahead*** *for the last line.*

↰ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו.
↱ הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ.
↑ וְעַל כָּל־יִשְׂרָאֵל. אָמֵן:

The Maker of peace upon high,
the One in divine mercy make peace for us
and for all Yisra'él. Amén.

↰ ŋOsè šalóm bimromáv,
↱ Hú bǝràḥamáv yàŋasè šalóm ŋalénu,
↑ vǝŋal kol-Yisra'él; amén.

Hazien paz en sus cielos,
el por sus piadades haga paz sobre nos,
y sobre todo Ysrael, Amen.

We remain standing.

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363 See footnote 287 on page 166.

364 Conclusion of prayer: The Kara'ím, whose prayer ritual does not include the ŋAmidá, end their silent prayer as well as their services with this verse and *Tǝhillím* (*Psalms*) 89:53. (Gordon, pp. 17, 18 (weekday evening), 44 (weekday morning), 54 (Šabbát evening), 80 (Šabbát morning))

365 *Tǝhillím* (*Psalms*) 19:15.

Vaykhullú

Genesis 2:1−3

וַיְכֻלּ֛וּ הַשָּׁמַ֥יִם וְהָאָ֖רֶץ וְכָל־צְבָאָֽם׃
וַיְכַ֤ל אֱלֹהִים֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מְלַאכְתּ֖וֹ אֲשֶׁ֣ר עָשָׂ֑ה
וַיִּשְׁבֹּת֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מִכָּל־מְלַאכְתּ֖וֹ אֲשֶׁ֥ר עָשָֽׂה׃
וַיְבָ֤רֶךְ אֱלֹהִים֙ אֶת־י֣וֹם הַשְּׁבִיעִ֔י וַיְקַדֵּ֖שׁ אֹת֑וֹ
כִּ֣י ב֤וֹ שָׁבַת֙ מִכָּל־מְלַאכְתּ֔וֹ
אֲשֶׁר־בָּרָ֥א אֱלֹהִ֖ים לַעֲשֽׂוֹת׃[366]

"And finished were
the heavens and the earth
and all their crowds.
And finished *Elohím*
on the seventh day
the work which the One had made;
and rested the One on the seventh day
from all the work
which the One had made.
And blessed *Elohím* the seventh day
and hallowed it;
for on it rested the One
from all the work,
which *Elohím* created to to."

«Vaykhullú
haššamàyim vəha'áreṣ,
vəkhol-ṣəba'ám.
Vaykhàl Elohím
bayyóm haššəbiŋí
məlakhtó ašér ŋasá;
vayyišbót bayyóm haššəbiŋí
mikkol-məlakhtó
ašèr ŋasá.
Vaybárekh Elohím et-yóm haššəbiŋí
vaykaddéš otó;
kí bó šabát
mikkol-məlakhtó
ašer-bará Elohím làŋasót.»

Y acabaronse
los cielos, y la tierra,
y todos sus fonsados,
y acabó el Dio
en el dia el seteno
su obra que hizo,
y holgó en el dia el seteno
de toda su obra
que hizo,
y bendixo el Dio al dia el seteno,
y santificó à el,
porque en el holgó
de toda su obra
que crió el Dio para hazer.

366 *Bərēšít* (*Genesis*) 2:1−3.

Mēŋén šèbaŋ

The prayer Mēŋén šèbaŋ is an abbreviated repetition of the ŋAmidá. The prayer consists of three main parts: “HaÉl haggadól” is a reiteration of Birkàt Abót (the first bərakhá of the ŋAmidá), but without the ḥatimá; “Magén abót” is a condensed version of the whole Birkót Šèbaŋ (ŋAmidá for Šabbát), but with neither pətiḥá nor ḥatimá; and “Elohénu vÉlohé aboténu” is a literal repetition of the concluding paragraph and the ḥatimá of the Kədušàt hayyóm (sanctification of the day (of Šabbát)). Rashi explains that this repetition is there for the benefit of the late-comers..[367]

Ha’Él haggadól

Ha’Él haggadól, is a repetition of the pətiḥá and the gúf of the first bərakhá of the regular ŋAmidá. The version found here. however, is much terser than the one found in the regular bərakhá, and probably very close to the version used in the time of the Temple in Jerusalem. Virtually every word of this version is a biblical quote.

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ וֵאלֹהֵי אֲבֹתֵינוּ.[368]
אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק. וֵאלֹהֵי יַעֲקֹב.[369]

Blessed are You, Adonáy,	Barúkh attá Adonáy,	*Bendito tu .A.*
our *Elohím*	Elohénu	*nuestro Dio,*
and *Elohím* of our ancestors —	vElohé aboténu —	*y Dio de nuestros padres,*
“*Elohím* of Abrahám,	«Elohé Abrahám,	*Dio de Abraham,*
Elohím of Yiṣḥák	Elohé Yiṣḥák,	*Dio de Ishac,*
and *Elohím* of Yaŋakób”;	vÉlohé Yàŋakób»;	*y Dio de Iahacob,*

Optional egalitarian addition:[370]

(אֱלֹהֵי שָׂרָה. אֱלֹהֵי רִבְקָה. אֱלֹהֵי רָחֵל. וֵאלֹהֵי לֵאָה.)

Elohím of Sará,	Elohé Sará,	*[Dio de Sarah,*
Elohím of Ribká,	Elohé Ribká,	*Dio de Ribcah,*
Elohím of Raḥél	Elohé Raḥél	*Dio de Rahel*
and *Elohím* of Lē’á;	vÉlohé Lē’á,	*y Dio de Leah,]*

367 Idelsohn 1995, p. 132, based on Rashi’s commentary on T.B. Šabbát 24b.
368 The text יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבֹתֵינוּ is connected with *Šəmót (Exodus)* 3:15: יהוָה אֱלֹהֵי אֲבֹתֵיכֶם [Adonáy Elohé abótēkhèm] and its repetition in verse 16..
369 *Šəmót (Exodus)* 3:15.
370 Congregations, ḥaburót, minyaním and individuals stressing mainly the element of *egalitarianism* may wish to include this explicit reference to the mothers also here, in addition to their inclusion in the Birkàt Abót of the full ŋAmidá. Some of those who are more concerned with the aspect of *traditionalism* may wish to refrain from this more recent addition in this particular case, given the different setting of this more terse, static text of high antiquity here as compared to the Birkàt Abót of the full ŋAmidá.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.[371]
אֵל עֶלְיוֹן קוֹנֵה (בְּרַחֲמָיו) שָׁמַיִם וָאָרֶץ:[372]

“the Él
Who is great, Who is mighty and awesome”;
“*Él ŋElyón*,
owner [in mercy]
of heavens and earth.»

«ha’Él
haggadól haggibbór vəhannorá»;
«Él ŋelyón,
koné [bəràḥamáv]
šamàyim va’áreṣ.»

el Dio
el grande, el barragan, y el temeroso,
Dio alto
crian con sus piadades
cielos y tierra.

Magén abót

The Magén abót section is an abbreviated version of all seven bərakhót of the ŋAmidá for Šabbát in a similar way to the Habinénu — the abbreviated version of the emṣayyót (middle blessings) for weekdays. The Magén abót and the Habinénu both have in common that they have no pətiḥá. This is natural since they are both preceded by an introductory part: In the case of Habinénu, this introductory part consists of the full Šèbaḥ (praise) section (the three introductory bərakhót:of Abót, Gəburót and Kədušsàt HašŠém); and in the case of Magén abót, the abbreviated Birkàt Abót comprises this introduction. Magén Abót is different, though, in that it does not have a ḥatimá either, but consists in its entirety of its gúf — thus keeping the ritual tension fully for the next subsection.

א׳ מָגֵן אָבוֹת בִּדְבָרוֹ.
ב׳ מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ.

On all other days:
ג׳ הָאֵל הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ:

On šabbát təšubá:
ג׳ הַמֶּלֶךְ הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ:

ד׳ הַמֵּנִיחַ לְעַמּוֹ בְּשַׁבַּת קָדְשׁוֹ. כִּי בָם רָצָה לְהָנִיחַ לָהֶם.
ה׳ לְפָנָיו נַעֲבוֹד בְּיִרְאָה וָפַחַד:
ו׳ וְנוֹדֶה לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת. וְרֹב הַהוֹדָאוֹת
ז׳ לַאֲדוֹן הַשָּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ הַשְּׁבִיעִי.
וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְדֻשְּׁנֵי־עֹנֶג. זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

(1) **Ancestors’ Shield** by Your word; **Magén abót** bidbaró; ***Amparan padres*** *con su palabra,*

(2) **reviver of the dead** by Your command; **məḥayyé mētím** bəmà’amaró; ***abiuigian muertes*** *con su dicho,*

371 *Nəḥemyá* 9:32 (which agrees with the consonantal text of the siddúr and is the version given here); *Dəbarím (Deuteronomy)* 10:17, which has the ḥasér spelling of the consonantal text: הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא.

372 *Bərēšít (Genesis)* 14:19 (with the exception of its ḥasér spelling of קֹנֵה [koné]; also, the word בְּרַחֲמָיו [bəràḥamáv] is not found in this passage of the Torá). The word bəràḥamáv is present in Maimonides (*Mišné Torá*, *Séfer àhabá*, *Hilkhót təfillá* 9:11).

On šabbát təšubá:

(3) the Sovereign, the **Holy** One, for naught is like You.	hammèlekh **hakkadóš**, še'én kamóhu.	*el [rey]* *el **santo**,* *que no como el.*

On all other nights:

(3) the **holy** *Él*, for naught is like You.	ha'Él **hakkadóš**, še'én kamóhu.	*el Dio el **santo**,* *que no como el.*

(4) You give **rest** to Your people on Your holy Šabbát, for on it did it please You to grant them their rest,	**Hamménìaḥ** ləŋammó bəšabbát kodšó, ki bám raṣá ləḥaníaḥ lahèm;	*El hazien **holgar** à su pueblo* *en Sabath de su santidad,* *que en ellos enuoluntó* *para hazer holgar à ellos.*
(5) and in Your presence we **serve** You with reverence and awe.	ləfanáv **nàŋabód** bəyir'á vafáḥad.	*Delante del **seruiremos*** *con temor y pauor,*
(6) And we **thank** Your Name each and every day from the source of the blessings and the multitude of thanks	Vənodè lišmó bəkhol-yóm tamíd mēŋén habbərakhót, vərób hahóda'ót;	*y **loaremos** à su nombre* *en todo dia continuo,* *de suerte de las bendiciones,* *y muchedumbre de los loores*
(7) to the Master of **peace**, the hallower of the Šabbát and the blesser of the Seventh; and You give rest in Your holiness to a people filled with delight as a memorial of the work of creation.	làAdón **haššalóm** məkaddéš haššabbát, umbarékh haššəbiŋí, umēníaḥ bikduššá ləŋàm meduššənē-ŋóneg, zékher ləmàŋasé bərēšít.	*à señor de la **paz**,* *santifican el Sabath,* *y bendizien el seteno,* *y hazien holgar con santidad* *à pueblo auiciados de deleyte,* *membrança à hecha de beresith.*

Məkaddéš haššabbát[373]

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. רְצֵה נָא בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ. שִׂים
חֶלְקֵנוּ בְּתוֹרָתָךְ. שַׂבְּעֵנוּ מִטּוּבָךְ. שַׂמַּח נַפְשֵׁנִי בִּישׁוּעָתָךְ. וְטַהֵר לִבֵּנוּ
לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ.
וְיָנוּחוּ בָהּ כָּל־יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

Our *Elohím* and *Elohím* of our ancestors!	Elohénu vElohé aboténu,	*Nuestro Dio,* *y Dio de nuestros padres,*
Accept, we beseech You, our rest; hallow us through Your miṣvót; set our portion in Your Torá; sate us with Your goodness, rejoice our soul with Your salvation,	rəṣé na bimnúḥaténu, kaddəšénu bəmiṣvotèkha, sím ḥelkénu bəTóratákh, sabbəŋénu mittubákh, saméaḥ nafšénu bišúŋatákh,	*enuolunta agora en nuestra holgança,* *y santificanos en tus mandamientos,* *y pon nuestra parte en tu ley,* *y hartanos de tu bien,* *alegra nuestro coraçon en tu saluacion,*
and purify our hearts to serve You in truth;	vətahér libbénu ləŋobdəkhá bè'emèt;	*y alimpia nuestro coraçon* *para seruiste con verdad,*

373 For variant readings, see footnotes on p. 178.

and let us inherit, Adonáy, our *Elohím*, in love and with favour, Your holy Šabbát; and let rest on it all Yisra'él, the hallowers of Your Name.	vəhanḥilénu, Adonáy Elohénu, bə'àhabá ubraṣón šabbát kodšèkha, vəyanúḥu bah kol-Yisra'él məkaddəšé Šəmèkha.	*y haz nos heredar* *.A. nuestro Dio* *con amor y con voluntad* *Sabath de tu santidad,* *y holgaran en el todo Israel* *santificantes tu nombre.*

The leader concludes:

בָּרוּךְ אַתָּה יי. מְקַדֵּשׁ הַשַּׁבָּת:

Blessed are You, Adonáy, hallower of the Šabbát.	**Barúkh attá Adonáy, məkaddéš haššabbát.**	***Bendito tu .A., santificador de Sabath.***

In minyán: *The leader says Kaddíš titkabbàl:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא. (אָמֵן)

בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.

(וְיַצְמַח פּוּרְקָנֵיהּ.S וִיקָרֵב מְשִׁיחֵיהּ. (אָמֵן))

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן: (אָמֵן)

Magnified and hallowed be the great Divine Name *(Amén!)*, in this willingly created universe;	Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*, bəŋalmá dí bərá khirŋutéh;
and establish the Reign, (and sprout the Salvation and draw the Mašíaḥ close *(Amén!)*;)	vəyamlíkh malkhutéh, S(vəyaṣmàḥ purkanéh, víkaréb Məšiḥéh *(Amén)*;)
in your lives, and in your days, and in the lives of all Yisra'él's House; quickly and at a near time; and say ye "Amen" *(Amén!)*.	bəḥayyēkhón ubyómēkhón ubḥayyé dəkhol-bét Yisra'él, bàŋagalá ubizmàn karíb, və'imrú amén *(Amén)*.

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

Blessed be the One's great Name;	**Yəhé Šəméh rabbá məbaràkh,**
forever and in all eternity be it blessed!	**ləŋallàm ləŋalmē ŋalmayyá yitbaràkh;**

The leader responds Amén and repeats Yəhé Šəméh...:

אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

The leader continues:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְקוּדְשָׁא. בְּרִיךְ הוּא (אָמֵן)
לְעֵילָּא (לְעֵילָּא) מִן כָּל בִּרְכָתָא שִׁירָתָא תּוּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעַלְמָא. וְאִמְרוּ אָמֵן: (אָמֵן)

And lauded, and glorified,
and exalted, and extolled, and honoured,
and elevated, and praised be
the Name of the Holy, Who is blessed *(Amén!)*

vəyištabbàḥ, vəyitpa'àr,
vəyitromàm, vəyitnassé, vəyithaddàr,
vəyitŋallè, vəyithallàl,
Šəméh dəkudšá — bəríkh Hú *(Amén)*,

above(, above) all the blessings,
the songs, praises and consolations
that are said in the world; and say ye "Amen".

ləŋélla (ləŋélla) min kál birkhatá,
šíratá, tušbəḥatá, vəneḥámatá,
dà'amirán bəŋalmá, və'imrú amén *(Amén)*.

תִּתְקַבַּל
צְלוֹתְהוֹן וּבָעוּתְהוֹן
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא.

(קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ)
דְּכָל בֵּית יִשְׂרָאֵל
וְאִמְרוּ אָמֵן: (אָמֵן)

May they be accepted,

Titkabbàl,

(Accept in mercy and with favour our prayers!),

(Kabbél bəràḥamím ubraṣón et təfillaténu!)

their prayers and their supplications
of the whole House of Yisra'él,
by their Parent Who is in the heavens,
and say ye "Amen".

ṣəlótəhón ubaŋótəhón,
dəkhol-bét Yisra'él,
kodám abuhón dəbišmayyá,
və'imrú «amén»! *(Amén)*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא (חַיִּים). חַיִּים

(וְשָׂבָע וִישׁוּעָה S וְנֶחָמָה וְשֵׁיזָבָה

וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח.)

לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: (אָמֵן)

May there be abundant peace from heaven *(Life!)*; life,

S(and bounty, and salvation, and consolation, and deliverance, and health, and redemption, and pardon, and atonement, and enlargement, and freedom)

for us and for all the people of Yisra'él, and say ye, "Amen".

Yəhé šəlamá rabbá min šəmayyá *(Ḥayyím!)*; ḥayyím,

S(vəsabáŋ, víšuŋá, vənèḥamá, vəšézabá, urfu'á, ug'ullá, usliḥá, vəkhappará, vərèvaḥ, vəhaṣṣalá,)

lánu, ulkhol-ŋammó Yisra'él, və'imrú amén *(Amén)*.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו. הוּא SI(בְּרַחֲמָיו) יַעֲשֶׂה שָׁלוֹם.

עָלֵינוּ. וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: (אָמֵן)

The Maker of peace upon high,
the One SI(in divine mercy) make peace
for us, and for all Yisra'él, and say ye, "Amen".

ŋOsè šalóm bimromáv,
Hú SI(bəràḥamáv) yàŋasè šalóm
ŋalénu, vəŋal kol-Yisra'él, və'imrú amén *(Amén)*.

*Most **Aškenazi** congregations follow the custom of the Talmúd Bablí and say **Kiddúš** in the synagogue at this point in the service— see page 214. (Note that one omits Vaykhullú in such a case, starting directly with "Sabrí ...".)*

*In **Sefardí** congregations, this custom is normally not followed, since **one do not say Kiddúš except for with food**. When a Friday night meal is held in a Sefardí synagogue, the Kiddúš is normally said after the services are over and in the room where the actual meal is held.*

Təhillá

Səfiràt ŋómer

The Spanish and Portuguese custom is to do the səfiràt ŋómer at home after the evening service on Friday night. Other groups insert səfiràt ŋómer at this point in the Friday night and Festival service between the 2nd night of Pèsaḥ and Šábuŋót.

Friday night: Psalm 23

The congregation sit down and sing:

מִזְמ֥וֹר לְדָוִ֑ד יְהֹוָ֥ה רֹ֝עִ֗י לֹ֣א אֶחְסָֽר׃
בִּנְא֣וֹת דֶּ֭שֶׁא יַרְבִּיצֵ֑נִי עַל־מֵ֖י מְנֻח֣וֹת יְנַהֲלֵֽנִי׃
נַפְשִׁ֥י יְשׁוֹבֵ֑ב יַנְחֵ֥נִי בְמַעְגְּלֵי־צֶ֝֗דֶק לְמַ֣עַן שְׁמֽוֹ׃
גַּ֤ם כִּֽי־אֵלֵ֨ךְ בְּגֵ֪יא צַלְמָ֡וֶת
לֹא־אִ֘ירָ֤א רָ֗ע כִּי־אַתָּ֥ה עִמָּדִ֑י שִׁבְטְךָ֥ וּ֝מִשְׁעַנְתֶּ֗ךָ הֵ֣מָּה יְנַֽחֲמֻֽנִי׃
תַּעֲרֹ֬ךְ לְפָנַ֨י ׀ שֻׁלְחָ֗ן נֶ֥גֶד צֹרְרָ֑י דִּשַּׁ֖נְתָּ בַשֶּׁ֥מֶן רֹ֝אשִׁ֗י כּוֹסִ֥י רְוָיָֽה׃
אַ֤ךְ ׀ ט֤וֹב וָחֶ֣סֶד
יִ֭רְדְּפוּנִי כָּל־יְמֵ֣י חַיָּ֑י וְשַׁבְתִּ֥י בְּבֵית־יְ֝הוָ֗ה לְאֹ֣רֶךְ יָמִֽים׃

A Psalm by Davíd:

Adonáy is my shepherd, I shall not want.
In green pastures He makes me lie down
beside the calm waters He leads me.
He restores my soul
and leads me on righteous paths
for the sake of the Name.
Even if I walk through canyons of gloom,
I will not fear evil, for You are with me;
Your rod and Your staff,
they comfort me.

You set up before me
a table opposite my enemies;
You anointed with oil my head —
my cup ’s running over.

Mizmór ləDavíd;

Adonáy roŋí, ló eḥsár.
Bin’ót dèše yarbiṣéni,
ŋal-mé mənuḥót yənàḥaléni.
Nafší yəšubéb,
yanḥéni bəmaŋgelé-ṣèdek
ləmàŋan šəmó.
Gam kí-ēlékh bəgé ṣalmávet
ló-irá ráŋ, ki-attá ŋimmadí,
šibtəkhá umišŋantèkha
hémma yənàḥamúni.

Tàŋarókh ləfanáy
šulḥán nèged ṣórəráy,
diššànta baššèmen roší
kosí rəvayá.

Psalmo à David.

.A. mi pastor no desfalleceré.
En moradas de hermollo me hará yazer:
sobre aguas de holgança me guyarà.
Mi alma harà tornar:
guyarmeha por senderos de justedad
por su nombre.
Tambien aun que ande en valle de tiniebla,
no temeré de mal, que tu comigo:
tu vara y tu asufrencia
ellos me conortaran.

Ordenaras delante mi,
mesa enfrente mis angustiadores:
auiciaste con olio mi cabeça
mi vaso harto.

Surely, goodness and mercy shall be with me	Akh tób vaḥèsed yirdəfúni	*Decierto bien y merced me seguyran*
all the days of my life;	kol-yəmé ḥayyáy,	*todos dias de mis vidas*
and I shall dwell in the House of Adonáy	vəšabtí bəbét-Adonáy	*y moraré en casa de A.*
to the length of days.	lə'órekh yamím.	*por longura de dias.*

If there is no minyán, continue with ŋAlénu on page 203.

In minyán: *The leader says Kaddíš Yəhé šəlamá:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא. (אָמֵן)

בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ.

S(וְיַצְמַח פּוּרְקָנֵיהּ. וִיקָרֵב מְשִׁיחֵיהּ. (אָמֵן))

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן. וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בַּעֲגָלָה וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן: (אָמֵן)

Magnified and hallowed be the great Divine Name *(Amén!)*,	Yitgaddàl vəyitkaddàš Šəméh rabbá *(Amén)*,
in this willingly created universe;	bəŋalmá di bərá khirŋutéh;
and establish the Reign,	vəyamlíkh malkhutéh,
S(and sprout the Salvation	S(vəyaṣmàḥ purkanéh,
and draw the Mašíaḥ close *(Amén!)*;)	víkaréb Məšiḥéh *(Amén)*;)
in your lives, and in your days, and	bəḥayyēkhón ubyómēkhón
in the lives of all Yisra'él's House;	ub'ḥayyé dəkhol-bét Yisra'él,
quickly and at a near time; and say ye "Amen"! *(Amén!)*	bàŋagalá ubizmàn karíb, və'imrú «amén»! *(Amén)*

All respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

Blessed be the One's great Name;	**Yəhé Šəméh rabbá məbaràkh,**
forever and ever	**ləŋallàm ləŋalmé**
be it blessed!	**ŋalmayyá yitbaràkh;**

The leader responds Amén and repeats Yəhé Šəméh...:

אָמֵן: יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ.

The leader continues:

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא (אָמֵן)
לְעֵילָּא (לְעֵילָּא) מִן כָּל בִּרְכָתָא שִׁירָתָא תּוּשְׁבְּחָתָא וְנֶחָמָתָא
דַּאֲמִירָן בְּעַלְמָא. וְאִמְרוּ אָמֵן: (אָמֵן)

And lauded, and glorified,
and exalted, and extolled, and honoured,
and elevated, and praised be
the Name of the Holy, — Who is blessed *(Amén!)*

above(, above) all the blessings,
the songs, praises and consolations
that are said in the world; and say ye "Amen".

vəyištabbàḥ, vəyitpa'àr,
vəyitromàm, vəyitnassé, vəyithaddàr,
vəyitŋallè, vəyithallàl,
Šəméh dəkudšá — bəríkh Hú *(Amén)*

ləŋélla (ləŋélla) min kál birkhatá,
šíratá, tušbəḥatá, vəneḥámatá,
dà'amirán bəŋalmá, və'imrú amén *(Amén)*.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא. (חַיִּים) חַיִּים
(וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָה
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח.)
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: (אָמֵן)

May there be abundant peace
from heaven *(Life!)*; life,
[S](and bounty, and salvation, and consolation, and deliverance,
and health, and redemption, and pardon, and atonement,
and enlargement, and freedom,)
for us and for all the people of Yisra'él,
and say ye, "Amen".

Yehé šəlamá rabbá
min šəmayyá *(Ḥayyím!)*; ḥayyím,
[S](vəsabáŋ, víšuŋá, vənèḥamá, vəšézabá,
urfu'á, ug'ullá, usliḥá, vəkhappará,
vərèvaḥ, vəhaṣṣalá,)
lánu, ulkhol-ŋammó Yisra'él,
və'imrú «amén»! *(Amén!)*

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו. הוּא (בְּרַחֲמָיו)SI יַעֲשֶׂה שָׁלוֹם עָלֵינוּ. וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: (אָמֵן)

The Maker of peace upon high, the One SI(in divine mercy) make peace for us and for all Yisra’él, and say ye, “Amen”.	ŋOsè šalóm bimromáv, Hú SI(bəràḥamáv) yàŋasè šalóm ŋalénu, vəŋal kol-Yisra’él, və’imrú amén (amén).

Bárəkhú

The Sefardí custom is to repeat the Bárəkhú here.
Bárəkhú is only said in minyán:

Some have the minhág to say the following silently while the leader says Bárəkhú:[374]

יִשְׁתַּבַּח וְיִתְפָּאֵר שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים. יְהִי שֵׁם יי מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם וּמְרוֹמָם עַל כָּל־בְּרָכָה וּתְהִלָּה׃

Yištabbáḥ vəyitpa'ér Šəmó šel mèlekh malkhé hamməlakhím hakKadóš barúkh Hú, šeHú rišón vəHú àḥarón umibbalŋadáv én elohím. Yəhí Šém Adonáy məborákh méŋattá vəŋàd ŋolám umromám ŋal kol-bərakhá ut'hillá.

Lauded and glorified is the Name of the sovereign of the sovereigns of sovereigns, the Holy One Who is blessed, for the One is first and the One is last and besides the One there is no god. May the Name of Adonáy be blessed from now and to eternity and be above every blessing and psalm.

The congregation rise again as the leader bows towards the Hēkhál and recites:

בָּרְכוּ אֶת יי הַמְבֹרָךְ׃

Bless ye Adonáy, Who is blessed!

Bárəkhú et Adonáy hàməborákh!

The congregation bow towards the Hēkhál and respond:

בָּרוּךְ יי הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

Blessed is Adonáy, Who is blessed in all eternity.

Barúkh Adonáy hàməborákh ləŋolám vaŋèd.

The leader repeats:

בָּרוּךְ יי הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

374 Consonantal text taken from the unpointed text of Livorno 1864, with nikkúd and punctuation taken from Wien 1865.

Blessed is ADONÁY,	Barúkh ADONÁY
Who is blessed	hàməborákh
in all eternity.	ləŋolám vaŋèd.

The congregation remain standing for ŋAlénu:.

ŋAlénu

All stand and chant ŋAlénu:

Alternative B

(19th Century Sefardí Reform)[375]

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל.
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית:
אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים
וְנָתַן־לָנוּ אֶת תּוֹרָתוֹ:

It is our duty to praise	ŋAlénu ləšabbéaḥ
the Master of all;	làAdón hakkól,
to ascribe greatness	latét gədullá
to the Shaper of the First;	ləyoṣér bərēšít;
Who chose us	ašèr báḥar-bánu
of all the peoples	mikkol-háŋammím
and gave to us	vənátan-lánu
the One's Torá.	et-Tórató.

Continue with "Và'anàḥnu ..." on next page.

Alternative C

(Modern Reconstructionist)[376]

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל.
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית:
שֶׁנָּתַן־לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

It is our duty to praise	ŋAlénu ləšabbéaḥ
the Master of all;	làAdón hakkól,
to ascribe greatness	latét gədullá
to the Shaper of the First;	ləyoṣér bərēšít.

Alternative A

(the traditional Sefardí text)

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל.
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית:
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת.
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה:
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם.
וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

It is our duty to praise	ŋAlénu ləšabbéaḥ	*Sobre nos para loar*
the Master of all;	làAdón hakkól,	*al señor de todo,*
to ascribe greatness	latét gədullá	*para dar grandeza*
to the Shaper of the First;	ləyoṣér bərēšít.	*á forman Beresith,*
Who did not make us	Šelló ŋasánu	*que no nos hizo*
like nations of the lands,	kəgoyé há'araṣót,	*como gentes de las tierras,*
and did not place us	vəló samánu	*y no nos puso*
like families of the earth;	kəmišpəḥót há'adamá.	*como linages de la tierra,*
Who did not place	Šelló sám	*que no puso*
our part like theirs,	ḥelkénu kahèm,	*nuestra parte como ellos,*
or our lot	vəgóralénu	*y nuestra suerte*
like all those of their crowds	kəkhòl-hamonám,	*como sus fonsados,*

375 West London I 1870 (o. 51), Savannah I 1891 (p. 38).
376 Aigen 1996, p. 72.

Who gave us	Šennátan-lánu
the Torá of truth	Toràt emèt
and eternal life	vəḥayyé ŋolám
did plant amidst us.	natàŋ bətokhénu.

Continue with "Và'anàḥnu ..." on next page.

(שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק.
וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ:)[377]

who bowed down	šehém mištàḥavím	*que ellos humillantes*
to the void and vain,	ləhèbel varík,	*á nada y vanidad,*
"and [who] prayed	«umitpalləlím	*y hazen oracion*
to an god that saved not."	el-él ló yošíaŋ.»	*á Dio que no salva.*

Continue with "Và'anàḥnu ..." on next page.

All alternatives continue here: *We **bow** at anàḥnu **mištàḥavím**:*

וַאֲנַחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶלֶךְ
מַלְכֵי הַמְּלָכִים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

שֶׁהוּא נוֹטֶה שָׁמַיִם. וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ. וְאֵין עוֹד אַחֵר. אֱמֶת מַלְכֵּנוּ. וְאֶפֶס זוּלָתוֹ:
כַּכָּתוּב בַּתּוֹרָה.

And we bow down	**Và'anàḥnu mištàḥavím**	***Y nos nos humillamos***
before the Sovereign of Sovereigns of Sovereigns,	lifné mèlekh malkhé hamməlakhím,	*delante rey de reyes de los reyes*
the Holy One, Who is blessed!	hakkadóš, barúkh Hú.	*el santo bendito el,*
For the One stretched out the heavens	ŠeHú notè šamàyim,	*que el tendien cielos,*
and founded the earth;	vəyoséd áreṣ,	*y acimentan tierra,*
and God's Seat of Glory	umošàb yəkaró	*y asiento de su gloria*
is in the heavens above,	baššamàyim mimmàŋal,	*en los cielos de arriba,*
and God's *Šəkhiná* of Might	uškhinàt ŋuzzó	*y divinidad de su fortaleza*
is in the loftiest heights.	bəgobhé məromím.	*en altura de cielos.*
This is our *Elohím*, and there is no other.	Hú Elohénu, və'én ŋód aḥér,	*El nuestro Dio, y no mas otro:*
In truth, [this is] our Sovereign,	emèt malkénu,	*verdad nuestro rey,*
Whose like cannot be found; —	və'èfes zúlató;	*y no salvo el:*
as is written in the Torá:	kakkatúb batTorá:	*como escrito en tu ley:*

377 Isaiah 43:20.

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יהוה הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃[378]

"Know, therefore, [on] this day,
and lay it to your heart,
that Adonáy is the *Elohím* —
in the heavens above
and on the earth beneath;
there is none else!"

«Vəyádaŋtá hayyóm,
vàhašébotá el-ləbabèkha,
ki Adonáy Hú há'Elohím,
baššamàyim mimmàŋal,
vəŋal-ha'áreṣ mittáḥat;
én ŋód.»

Y sabras oy,
y haras tornar á tu coraçon,
que .A. el el Dio
en los cielos de arriba,
y sobre la tierra de abaxo
no mas.

(Spanish and Portuguese minhág: Continue with Yigdàl on page 207.)

ŋAl kén

*Many **Sefardím** (but not the Spanish and Portuguese Jews of NW Europe and the Americas) and all **Aškenazím** do say ŋAl kén after ŋAlénu:*

עַל כֵּן נְקַוֶּה לְּךָ יהוה אֱלֹהֵינוּ. לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזָּךְ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ.
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי. וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ לְהַפְנוֹת אֵלֶיךָ
כָּל־רִשְׁעֵי־אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל. כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ. תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יהוה
אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ: וִיקַבְּלוּ כֻלָּם אֶת עוֹל מַלְכוּתֶךָ וְתִמְלוֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד. כַּכָּתוּב בְּתוֹרָתֶךָ.

Therefore, we hope in You, Adonáy, our *Elohím*,
that we will speedily see the glory of Your strength
in sweeping away idolatry from the land
and destroying the false gods;
in mending the world in the reign of *Šaddày*;
so that all children of flesh may call Your Name,
so that they may fall before You, all the wicked of the earth.

Let all the earth-dwellers realise
that to You must bend every knee,
[and] swear allegiance must every tongue.

Before You, Adonáy, our *Elohím*, will they bend and succumb
and the honour of Your Name they will cherish.

Let them all accept the yoke of Your reign,
and reign You over them — speedily, [and] in eternity.

For the reign, it is Yours,
and eternally will You reign with honour;
as it is written in Your Torá:

ŋAl kén nəkavvè lákh, Adonáy Elohénu,
lir'ót məhērá bətif'èret ŋuzzákh,
ləhàŋabír gillulím min ha'áreṣ,
vəhá'elilím karót yikkárētún,
lətakkén ŋolám bəmalkhút Šaddày
vəkhol-bəné basár yikrə'ú bišmèkha
ləhafnót ēlèkha kol-rišŋé-áreṣ.

Yakkíru vəyédəŋú kol-yóšəbé tēbél,
ki ləkhá tikhràŋ kol-bèrekh,
tiššabàŋ kol-lašón.

Ləfanèkha, Adonáy Elohénu, yikhreŋú vəyippólu,
vəlikhbód Šimkhá yəkár yitténu.

Vikabbəlú khullám et ŋól malkhutèkha
vətimlókh ŋalēhèm məhērá ləŋolám vaŋèd.

Ki hammalkhút šelləkhá hí,
ulŋóləmē ŋàd timlókh bəkhabód;
kakkatúb batTóratákh:

יְיָ ׀ יִמְלֹךְ לְעֹלָם וָעֶד׃[379]

"Adonáy will reign in eternity."

«Adonáy yimlókh ləŋolám vaŋèd.»

378 *Dəbarím* (*Deuteronomy*) 4:39.
379 *Šəmót* (*Exodus*) 15:18.

Those who read ŋAl kén conclude thus:
(Some Balkan Sefardím who do not *include ŋAl kén also include the following)*[380]*:*

(וְנֶאֱמַר.)[381] וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃[382]

(And as it is said:)
"And Adonáy will be Sovereign over all the earth;
on that day, Adonáy will be One,
and Adonáy's name 'One'."

(Vənè'emàr:)
«Vəhayá Adonáy ləmèlekh ŋal-kol-ha'áreṣ
bayyóm hahú yìh'yè Adonáy eḥád
ušmó eḥád.»

Some Sefardím add:[383]

וּבְתוֹרָתְךָ יְיָ אֱלֹהֵינוּ כָּתוּב לֵאמֹר.

And in Your Torá, Adonáy, our *Elohím*, it is written to say:

UbTóratákh, Adonáy Elohénu, katúb lēmór:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ | אֶחָד׃[384]

Hear, Yisra'él: Adonáy is our *Elohím*! Adonáy is One!

Šəmàŋ, Yisra'él: Adonáy Elohénu, Adonáy eḥád.

380 Wien 1865.
381 **Vənè'emàr:** Absent in Charbit 1994.
382 *Zəkharyá* (*Zachariah*) 14:9.
383 Charbit 1994.
384 Deuteronomy 6:4.

Yigdàl

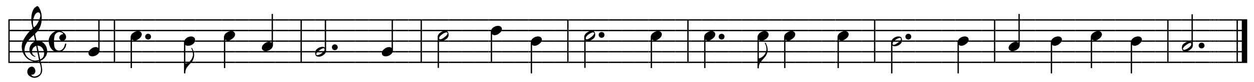
Most Sefardím and Italianim, as well as some Aškenazím, sing **Yigdàl** at this point. Others, especially Eastern Aškenazím, sing **Adón ŋOlám** here — see page 251.

The pizmón *Yigdàl Elohím ḥày*, written by the liturgical poet Daniel ben Yəhudá Dayyán from Rome (Italy) and completed after eight years in 1404, is a metric version of the 13 articles of the Jewish faith (Aní mà'amín) that Maimonides formulated in his commentary on *Mišná Sanhedrín* 10:1.

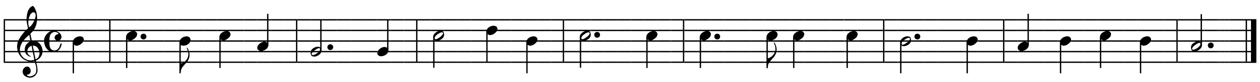
A traditional Spanish and Portuguese Sefardí melody:[385]

(To be sung briskly and not too slow.)

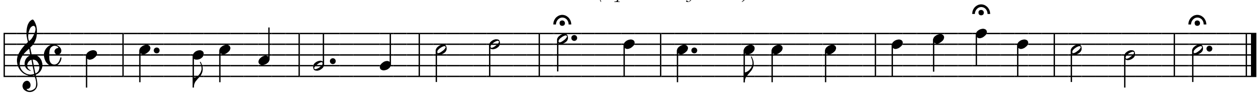
First verse:



Middle verses (vv. 2–14):



Conclusion (repetition of v. 13):



385 After London 1965, p. 275.

All sing:

א יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח נִמְצָא וְאֵין עֵת אֶל מְצִיאוּתוֹ:

ב אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ נֶעְלָם וְגַם אֵין סוֹף לְאַחְדּוּתוֹ:

ג אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ:

ד קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:

ה הִנּוֹ אֲדוֹן עוֹלָם לְכָל־נוֹצָר יוֹרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ:

ו שֶׁפַע נְבוּאָתוֹ נְתָנוֹ אֶל־ אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ:

ז לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נָבִיא וּמַבִּיט אֶל תְּמוּנָתוֹ:

ח תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ:

ט לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:

י צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ מַבִּיט לְסוֹף דָּבָר בְּקַדְמוּתוֹ:

יא גּוֹמֵל לְאִישׁ חָסִיד כְּמִפְעָלוֹ נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ:

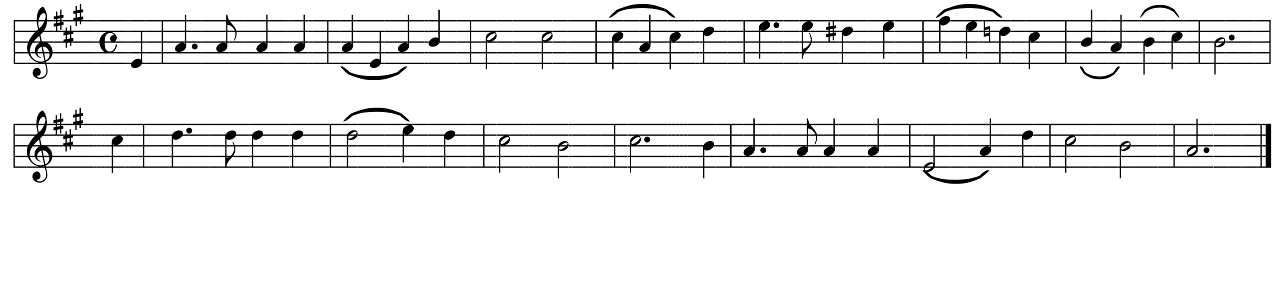
יב יִשְׁלַח לְקֵץ יָמִים מְשִׁיחֵנוּ לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ:

יג מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:

אֵלֶּה שְׁלֹשׁ עֶשְׂרֵה לְעִקָּרִים הֵנָּם יְסוֹד דַּת אֵל וְתוֹרָתוֹ:

(מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:)

A Spanish and Portuguese melody from London, suitable for festive occasions (to be sung two by two verses to the whole melody):[386]



386 After London 1965, p. 274.

(1) Magnified be the Living *Elohím*, and praised;
Who exists, but is not limited by time;
(2) One is the One, and there is no other oneness is like God's oneness;
it is incomprehensible and without end.
(3) The One has no bodily shape and no body;
nothing can be compared to the One's holiness.
(4) Prior to every thing which was created;
first, but without beginning.
(5) Behold, the One is the Master of Eternity; to all creation
is displayed the One's greatness and reign.
(6) The rich gift of prophecy did the One give
to humans of the treasured and glorious ones.
(7) Never did there arise in Yisra'él another one like Mošè;
a prophet and a seer of God's likeness.
(8) The Torá of truth did *Él* give to the people of Yisra'él;
by the hand of the One's prophet, "the faithful of God's house".
(9) *Él* will not alter and not exchange
the divine Law for any other in eternity.
(10) The One perceives and knows our secrets;
and sees the end of things at their beginning.
(11) The One rewards the pious person by their deeds;
and gives the wicked bad things according to their wickedness.
(12) The One will send our Mašíaḥ at the end of days;
to redeem the ones who await the end of salvation.
(13) The dead will *Él* arise in great kindness;
blessed be the glorious Name forever!
These are the thirteen principles;
behold, they are the foundation of *Él*'s law and Torá.
The dead will *Él* arise in great kindness;
blessed be the glorious Name forever!

1 Yigdàl Elohím ḥày vəyištabbàḥ,
nimṣá və'én ŋét el məṣíutó.
2 Eḥád və'én yaḥíd kəyíḥudó
neŋlám vəgàm én sóf lə'aḥdutó.
3 Én lo dəmút haggúf vəēnó gúf
ló nàŋarókh ēláv kədušsató.
4 Kadmón ləkhol-dabár ašèr nibrá
rišón və'én rēšít ləréšitó.
5 Hinnó Adón ŋolám, ləkhol-noṣá
yorè gədullató umalkhutó.
6 Šèfaŋ nəbúató nətanó el
anšé səgullató vətif'artó.
7 Lo kám bəYisra'él kəMošè ŋód
nabí umabbít el təmúnató.
8 Toràt emèt natán ləŋammó Él
ŋal-yàd nəbió nè'emàn bētó.
9 Lo yàḥalíf haÉl vəló yamír
dató ləŋólamím ləzúlató.
10 Ṣofè vəyodéaŋ sətarénu
mabbít ləsóf dabár bəkadmutó.
11 Gomél lə'íš ḥasíd kəmifŋaló
notén lərašáŋ ràŋ kərišŋató.
12 Yišlàḥ ləkéṣ yamím Məšiḥénu
lifdót məḥakké kéṣ yəšúŋató.
13 Mētím yəḥayyé Él bəròb ḥasdó
barúkh ŋadé ŋad Šém təhillató.
Élle šəlóš ŋesré ləŋikkarím
hinnám yəsód dat Él vəTórató.
Mētím yəḥayyé Él bəròb ḥasdó
barúkh ŋadé ŋad Šém təhillató.

Optional addition: The traditional ending of the Friday night service in the minhág Italiani:

Barúkh .A. ašèr natàn mənuḥá

In the Italiani minhág,[387] one concludes the service with the following bərakhá pronounced by Šəlomó hammèlekh (King Solomon) on his speech for the inauguration of the First Temple in Yərúšalàim:

בָּרוּךְ יי אֲשֶׁר נָתַן מְנוּחָה
לְעַמּוֹ יִשְׂרָאֵל כְּכֹל אֲשֶׁר דִּבֵּר
לֹא־נָפַל דָּבָר אֶחָד מִכֹּל דְּבָרוֹ הַטּוֹב
אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדּוֹ׃[388]

Barúkh Adonáy, ašèr natàn mənuḥá
ləŋammó Yisra'él, kəkhól ašèr dibbèr;
ló-nafàl dabár eḥád mikkól dəbaró hattób,
ašèr dibbèr bəyàd Mošè ŋabdó

Blessed Adonáy, the One Who gave rest
to the people of Yisra'él, according to all that the One promised;
not did there fall a single word of all the One's words of good,
which were promised by hand of Mošè, the servant of God.

Here ends the public ŋArbít service.

387 Livorno 1856, f. 34b.
388 Məlakhím I (1 Kings) 8:56.

Leaving the synagogue

Blessing the children

Introduction and background

It is customary for parents to bless their children on Friday nights. Some do it right after the Friday night service, and others do it at home. The blessing has two main parts — first the introductory blessing of *Bərēšít* (*Genesis*) 48:20 for boys or the parallel blessing based on *Ruth* 4:11–12 for girls; and then the priestly blessing for the children of Yisra'él, which can be found in *Bammidbár* (*Numbers*) 6:24–26.

The blessing for boys — "make you as Efràyim and as Mənaššè" — is, as mentioned, quoted from Genesis 48:20. The basic significance of this blessing is twofold: Firstly, Yaŋakób, their grandfather, foresaw Efràyim and Mənaššè's future as the forefathers of great peoples; and secondly, they were brothers who were friendly towards each other.

A relatively widespread custom in recent generations has been to use the introductory blessing "make you as Sará, Ribká, Raḥél and Lē'á". However, this blessing has some problems:

1. There is a lack of common denominator beyond who they were married to;
2. Syntactically, the four mothers are listed as one undifferentiated unit (kəSará, Ribká, Raḥél vəLē'á rather than kəSará, khəRibká, khəRaḥél ukhLē'á)
3. There is no clear scriptural basis.

R. Yehuda Herzl Henkin[389] recommends[390] that we bless girls with the blessing found in *məgillàt Rut* (*the Book of Ruth*) — where the expressed wish is that the person be "like Raḥél and like Lē'á". Like Efràyim and Mənaššè, Raḥél and Lē'á were siblings who showed care for each other; and they were foremothers to great peoples. Another parallel between the brothers Efràyim and Mənaššè on the one hand and the sisters Raḥél and Lē'á on the other is that the younger sibling is mentioned before the latter. We may see this as a wish that the children grow up to realise their true potential as human beings rather than just conforming with their place in an predefined hierarchy.

> וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בַּשַּׁעַר וְהַזְּקֵנִים עֵדִים יִתֵּן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתֶךָ כְּרָחֵל | וּכְלֵאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל
> וַעֲשֵׂה־חַיִל בְּאֶפְרָתָה וּקְרָא־שֵׁם בְּבֵית לָחֶם׃ וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יָלְדָה תָמָר לִיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לְךָ מִן־הַנַּעֲרָה הַזֹּאת׃
> *Translation:* "And all the people who were by the gate, and the elders, said: [We are] witnesses! Adonáy give the woman who comes into your house [the gift of being] like Raḥél and like Lēá, who built, the two of them, the House of Yisra'él; and do you worthily in Efrát and may your name be called in Bét Lèḥem. And let your house be like the house of Pèreṣ, whom Tamár bore to Yəhudá; of the seed which Adonáy shall give you of this young woman." *(Book of Ruth 4:11–12)*

This blessing was pronounced for Ruth when she married Boŋáz. Ruth, a Moabite convert to Judaism, was to become the great-grandmother of king Davíd.

In Ruth's foreign background we also find another link between Efràyim and Mənaššè on the one hand, and Raḥél and Lē'á on the other: Efràyim and Mənaššè were born and brought up in the royal courts of Egypt and were adopted by their grandfather Yaŋakób during his exile there; Raḥél and Lē'á were born and brought up in Arám and married their cousin Yaŋakób during his exile there. Thus, we see that all five are drawn closer to Yisra'él with time.

We bless the children:

Lay your hand/s on the head/s of the child or the children:

389 Rabbi *Yehuda Herzl Henkin*: Contemporary Aškenazí Modern Orthodox rabbi/posék, born in USA and currently residing in Israel.
390 **Source:** http://www.aishdas.org/avodah/vol08/v08n026.shtml — accessed on March 24, 2004

To a boy, say:

יְשִׂמְךָ אֱלֹהִים
כְּאֶפְרַיִם וְכִמְנַשֶּׁה׃[391]

May *Elohím* make you
like Efràyim
and like Mənaššè!

«Yəsíməkhá Elohím
kəEfràyim
vəkhiMnaššè.»

To a girl, say:

יְשִׂימֵךְ אֱלֹהִים[392]
כְּרָחֵל | וּכְלֵאָה
אֲשֶׁר בָּנוּ שְׁתֵּיהֶם
אֶת־בֵּית יִשְׂרָאֵל׃[393]

May *Elohím* make you
like Raḥél and like Lēʼá;
who built, the two of them,
Yisraʼél's House!

Yəsimékh Elohím
«kəRaḥél ukhLēʼá,
ašèr banú štēhèm
et-Bét Yisraʼél!»

To all children, continue with the Birkàt kóhaním (Numbers 6:24–27):

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃
יָאֵר יְהוָה | פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃
יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ
וְיָשֵׂם לְךָ שָׁלוֹם׃

May Adonáy bless you
and watch over you!

May the face of Adonáy shine upon you
and be gracious to you!

May the face of Adonáy be lifted unto you
and give you peace!

Yəbárekhəkhá Adonáy
vəyišmərèkha.

Yaʼér Adonáy panáv ēlèkha
víḥunnèkka.

Yissá Adonáy panáv ēlèkha
vəyasém ləkhá šalóm.

391 *Bərēšít* (*Genesis*) 48:20.
392 Based on *Bərēšít* (*Genesis*) 48:20.
393 *Rut (Ruth)* 4:11.

Leaving the sanctuary

Upon leaving the sanctuary after the service, say:

יְהוָ֤ה ׀ נְחֵ֬נִי בְצִדְקָתֶ֗ךָ לְמַ֥עַן שׁוֹרְרָ֑י הַיְשַׁ֖ר[394] לְפָנַ֣י דַּרְכֶּֽךָ׃[395]

ADONÁY! Lead me in Your justice for my enemies' sake; make my way straight before me.	ADONÁY! Nəḥéni bəṣidkatèkha ləmàŋan šórəráy, hayšàr ləfanày darkèkha.	*.A.* *guiame en tu justedad:* *por mis enemigos,* *adereça delante mi tu carrera.*[396]

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394 **Consonantal text (kətíb):** הושר.
395 *Təhillím* (*Psalms*) 5:9.
396 Ladino: Amsterdam 1636, p. 148.

Blessings over meals

Kiddúš for Friday night

All hold their cups of wine or grape juice and sing "Vaykhullú":

וַיְכֻלּ֛וּ הַשָּׁמַ֥יִם וְהָאָ֖רֶץ
וְכָל־צְבָאָֽם׃
וַיְכַ֤ל אֱלֹהִים֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י
מְלַאכְתּ֖וֹ אֲשֶׁ֣ר עָשָׂ֑ה
וַיִּשְׁבֹּת֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י
מִכָּל־מְלַאכְתּ֖וֹ אֲשֶׁ֥ר עָשָֽׂה׃
וַיְבָ֤רֶךְ אֱלֹהִים֙ אֶת־י֣וֹם הַשְּׁבִיעִ֔י
וַיְקַדֵּ֖שׁ אֹת֑וֹ
כִּ֣י ב֤וֹ שָׁבַת֙ מִכָּל־מְלַאכְתּ֔וֹ
אֲשֶׁר־בָּרָ֥א אֱלֹהִ֖ים לַעֲשֽׂוֹת׃[397]

"And finished were
the heavens and the earth
and all their crowds.

«Vaykhullú
haššamàyim vəha'áreṣ,
vəkhol-ṣəba'ám.

Y acabaronse
los cielos, y la tierra,
y todos sus fonsados,

397 *Bərēšít* (*Genesis*) 2:1–3.

And finished *Elohím* on the seventh day the work which the One had made; and rested the One on the seventh day from all the work which the One had made.	Vaykhàl Elohím bayyóm haššəbiŋí məlakhtó ašér ŋasá; vayyišbót bayyóm haššəbiŋí mikkol-məlakhtó ašèr ŋasá.	*y acabó el Dio* *en el dia el seteno* *su obra que hizo,* *y holgó en el dia el seteno* *de toda su obra* *que hizo,*
And blessed *Elohím* the seventh day and hallowed it; for on it rested the One from all the work, which *Elohím* created to to."	Vaybárekh Elohím et-yóm haššəbiŋí vaykaddéš otó; kí bó šabát mikkol-məlakhtó ašer-bará Elohím làŋasót.»	*y bendixo el Dio al dia el seteno,* *y santificó à el,* *porque en el holgó* *de toda su obra* *que crió el Dio para hazer.*

The leader, holding his or her glass, introduces the blessing over wine:

Italianím traditionally say:	*Egalitarian Jews often say:*	*Sefardím traditionally say:*	*Aškenazím traditionally say:*
סַבְרִי מוֹרַי וְרַבּוֹתַי. (לְחַיִּים!)	סַבְרִי חֲבֵרַי. ((לְ)חַיִּים!)	סַבְרִי מָרָנָן. (חַיִּים!)	סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי. (לְחַיִּים!)
Sabrí morày vərabbotày *(Ləḥayyím!)*.	Sabrí ḥabērày *((Lə)Ḥayyím!)*.	Sabrí máranán *(Ḥayyím!)*. *Con licencia de los señores:*	Sabrí máranán vərabbanán vərabbotày *(Ləḥayyím!)*.
Decide, my teachers and my gentlemen! (To life!)	Decide, my friends! ((To) life!)	Decide, our masters! *(Life!)*	Decide, our masters, our rabbis and my gentlemen!

The leader continues with the blessing over wine:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
בּוֹרֵא פְּרִי הַגֶּפֶן:

Blessed are You, ADONÁY, our *Elohím*, sovereign of the universe, creator of the fruit of the vine.	Barúkh attá ADONÁY, Elohénu mèlekh háŋolám, boré pərí haggèfen *(Amén!)*.	*Bendito tu .A.* *nuestro Dio Rey del mundo,* *crian fruto de la vid.*

(Some have the custom to sniff the wine here.
Before drinking, continue with the blessing over the day on next page.)

Before drinking, the leader continues with the blessing over the day
(Those who follow the ARI z"l, as well as many Reconstructionist Jews, leave out the parts in parentheses):

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ.
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ.
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית: (כִּי הוּא יוֹם)[398]
תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ. זֵכֶר לִיצִיאַת מִצְרָיִם:
(כִּי בָנוּ בָחַרְתָּ. וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים.)[399]
וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ:

בָּרוּךְ אַתָּה יי. מְקַדֵּשׁ הַשַּׁבָּת:

Blessed are You, ADONÁY,	Barúkh attá ADONÁY,	*Bendito tu .A.*
our *Elohím*, sovereign of the universe,	Elohénu mèlekh háŋolám,	*nuestro Dio Rey del mundo,*
Who hallowed us through Your miṣvót	ašer kiddəšánu bəmiṣvotáv	*que nos santificó en sus encomendanças,*
and considered us favourably,	vəráṣa bánu,	*y envoluntó en nos,*
and Your holy Šabbát in love	vəšabbát kodšó	*y Sabat de su santidad*
and with favour You let us inherit,	bə'àhabá ubraṣón hinḥilánu,	*con amor y con voluntad nos hizo heredar,*
a memorial for the act of Bərēšít;	zikkarón ləmàŋasé bərēšít;	*memoria a obra de Beresit,*
(for this day,)	(ki hú yom)	*(...)*
it is the first of the holy convocations,	təḥilá ləmikra'é kódeš,	*principio a llamaduras de santidad,*
a memory of the Exodus from Egypt;	zékher liṣiàt Miṣráyim;	*memoria a salida de Egipto.*

398 **Ki hu yom:** Absent: Amsterdam 1634, Amsterdam 1650. Present: London 1965.
399 **Ki bánu baḥàrta ... mikkol-háŋammím:** Present: Amsterdam 1634, 1650; London 1965.
Ki bánu baḥàrta ... ŋim kol-háŋammím: A common variant in Reform and Reconstructionist Judaism is to say *"for us did you choose [...] **with** all the peoples".*
Ki ēlénu karáta və'otánu kiddašta làŋabódatèkha: "for you have called to us and made us holy for your service." This variant, which replaces mention of chosenness with mention of vocation, is the one currently endorsed by the Reconstructionist movement. (Nashir unevareḥ 1999, p. 84 f.).

(for us did You choose [for the yoke of the Torá], and us did You hallow [in this way] of all the peoples,)	(ki bánu baḥàrta vəʼotánu kiddàšta mikkol-háŋammím,)	*(Que en nos escogiste, y a nos santificaste mas que todos los pueblos,)*
and Your holy Šabbát with love and with favour You let us inherit.	vəšabbát kodšəkhá bəʼàhabá ubraṣón hinḥaltánu.	*y Sabat de tu santidad con amor y con voluntad nos hiziste heredar:*
Blessed are You, Adonáy, Who hallows the Šabbát.	Barúkh attá Adonáy, məkaddéš haššabbát *(Amén!)*.	*Bendito tu .A. santifican el Sabat.*

Drink the wine or grape juice.

Hammoṣí (blessing over bread)

In ancient times, bread of the *five species* [400] tended to be the essential staple and was accordingly seen as the core element of most meals. Before eating a bread meal, one is required to wash hands immediately followed by the bərakhá *ŋAl nətilàt yadàyim*; then one says the bərakhá *hammoṣí lèḥem min haʼáreṣ*; then one dips the bread in salt, and only then does one eat the bread and go on to eat the other courses present. The bərakhá over the bread trumps all other bərakhót. This is the reason why one covers the breads with a cloth before saying Kiddúš over wine or grape juice. Had the breads been openly on the table, then the initial blessing would have had to be said over the breads, and no blessing could have been said over the wine.

On Šabbát (and also on Roš Haššaná and the main days of the three festivals), the custom amongst virtually all contemporary Jewish groups is to say hammoṣí over two loaves. These loaves represent the double portion of *mán* (mannah) that the Israelites found in the desert on Fridays during the Exodus from Egypt. The reason for the double quantity was that one would not harvest one's sustenance on the Šabbát. The Galilean custom, however, used to be to use only one loaf for the Šabbát meals, arguing that the first half of the double portion of mannah would already have been used up when Šabbát started.

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400 the wheat species (1) *emmer* (durum wheat), (2) *spelt* (bread wheat), and (3) *einkorn*; and the barley species (4) *[4- and 6-rowed] barley* and (5) *two-rowed barley*..

After having eaten a bread meal, one is obligated to say the full Birkàt hammazón.

Nətilàt yadàyim

With clean and entirely bare hands, pour water from a cup twice from the wrist to the fingertips of your right hand, then pour water twice from the wrist to the fingertips of your left hand.
Before drying your hands, say the following bərakhá:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל נְטִילַת יָדָיִם:

Blessed are You, Adonáy,	Barúkh attá Adonáy,	*Bendito tu .A.*
our Elohím, sovereign of the universe,	Elohénu mèlekh háŋolám,	*nuestro Dio Rey del mundo,*
Who hallows us through Your miṣvót	ašèr kiddəšánu bəmiṣvotáv,	*que nos santificó en sus encomendanças,*
and commands us	vəṣivvánu	*y nos encomendó*
about the lifting of hands.	ŋal nətilàt yadáyim.	*sobre limpieza de manos.*[401]

Dry your hands and proceed directly to the blessing of the bread with no pausing or talking:

Hammoṣí

Uncover the two loaves of bread (thus on Šabbát or yom tób — on regular weekdays, any quantity/number of breads).
The leader holds up the two loaves and recites the bərakhá:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, Adonáy,	Barúkh attá Adonáy,	*Bendito tu .A.*
our Elohím, sovereign of the universe,	Elohénu mèlekh háŋolám,	*nuestro Dio Rey del mundo,*
Who brings out bread from the earth.	hammoṣí lèḥem min ha'áreṣ.	*el sacan pan de la tierra.*[402]

The leader takes a piece of bread, dips it in salt or sprinkles salt on it, eats it, and distributes pieces of bread to everyone present for each to have a bit of bread at this point.

In present Rabbinic Judaism, the blessing over the bread is considered to cover all other foods for the meal in question. The meal continues, and many have the custom to sing *pizmoním* (Aškenazím call these songs *zəmirót*).

After the meal, one says the *Birkàt hammazón* (Grace after Meals) — see page 220.

401 Ladino: Amsterdam 1634.
402 Ladino: Amsterdam 1634.

Birkàt hammazón

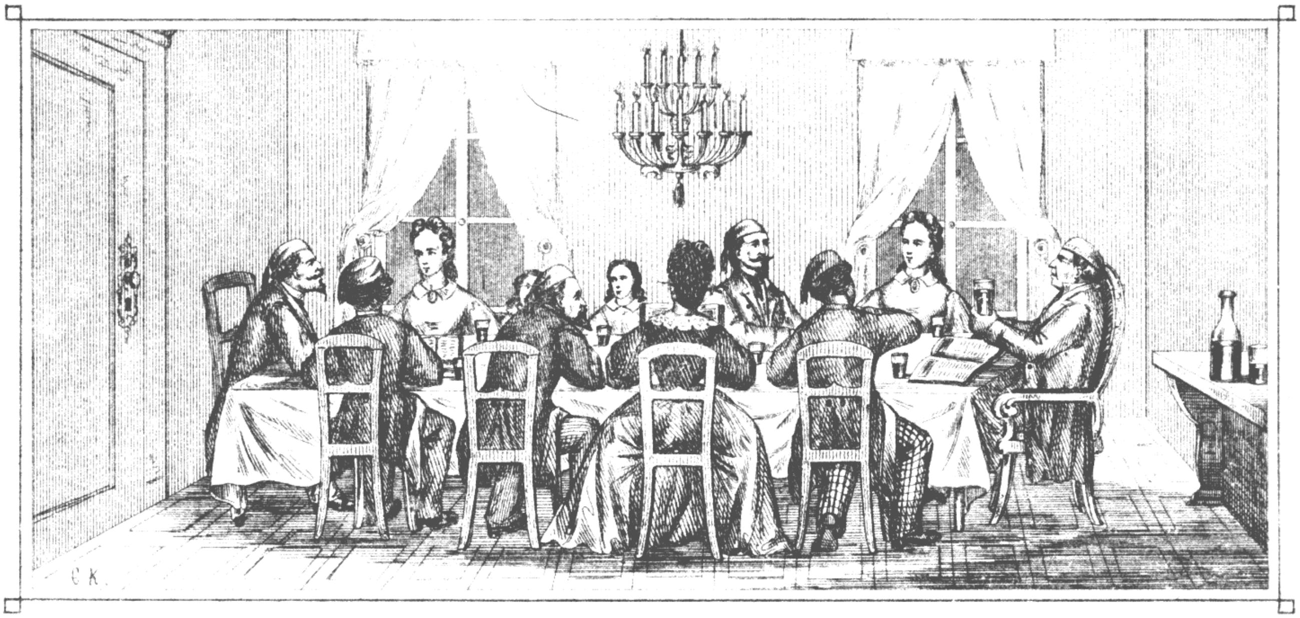

Illustration 1: Italian family saying Birkàt hammazón. (1864 Trieste Haggadá)

The Galilean Birkàt hammazón was a קְרוֹבָה (kərobá) — a loose, poetic construction over fixed general contents; it made use of many Biblical quotes, and only the final doxology was fixed. The Babylonian Birkàt hammazón, on the other hand, had a fixed form and normally contained no Biblical quotes. The Birkàt hammazón as we know it from late Mediaeval times on, is based on a fusion of the Galilean and Babylonian traditions: The Babylonian text is kept more or less in its entirety, and many of the Galilean quotes are incorporated.

The late Mediaeval Sefardí and Aškenazí texts are very similar to each other. This is still the case for the Sefardí text printed in Amsterdam in the 1600s and copied in handwriting in the Copenhagen Haggadá (1739). Most newer Sefardí versions of the Birkàt hammazón (including even the London 1965 edition of the prayerbook for Spanish and Portuguese Jews) are much expanded with kabbalistic elements.

The current prayerbook gives the text of the Birkàt hammazón as it appears in the Sefardí versions of 17th Century Amsterdam editions and in the *Copenhagen Haggadá* (1739).[403]

Màyim àḥaroním[404]

Before saying Birkàt hammazón most Sefardím and many Aškenazím have the minhág to rinse their fingers, and the used water, which is considered tamé, is disposed of away from the table.

(Some also have the tradition to remove all knives from the table before Birkàt hammazón.)

Fill the cup. (During the Haggadá meal: the third cup.)

403 **Sources:** Sarajevo Haggadá (Kiddúš); Kaufmann Haggadá (Kiddúš); Amsterdam 1634, o. 6−13 (Hebrew and Ladino); Amsterdam 1650 (Ladino); Amsterdam 1695 (Hebrew); Copenhagen 1739, f. 22a–23a (Hebrew). Sources to Italiani minhág: Venezia 1609; Trieste 1864.

404 **Màyim àḥaroním** (מַיִם אַחֲרוֹנִים) is known in many Eastern European Aškenazí families by the Yiddish term נעגלוואַסער (néglvasser).)

Zimmún

Zimmún is said only when at least three Jews over the age of bəné miṣvá have eaten together — the words in parentheses are added in the presence of a minyán:[405]

(If fewer than three are counted, begin directly on page 222.)

Leader says:

נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ:

Bless {the One ~ our *Elohím,*} of whose gifts we ate.	Nebarékh (Elohénu) še'akhàlnu miššelló.	*Bendigamos* *{al ~ à nuestro Dio}* *que comimos de lo suyo.*

All respond:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ:

Blessed {the One ~ our *Elohím,*} of Whose gifts we ate and by Whose good things we live.	Barúkh (Elohénu) še'akhàlnu miššelló ubtubó ḥayínu.	*Bendito* *{el ~ nuestro Dio}* *= que comimos de lo suyo* *y con su bien bivimos.*

Leader repeats:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ:

Blessed {the One ~ our *Elohím,*} of Whose gifts we ate and by Whose good things we live.	Barúkh (Elohénu) še'akhàlnu miššelló ubtubó ḥayínu.	*Bendito* *{el ~ nuestro Dio}* *= que comimos de lo suyo* *y con su bien bivimos.*

Conclude:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ וּבָרוּךְ זִכְרוֹ לְעוֹלְמֵי עַד:

Blessed the One and blessed the Name and blessed God's Memory for ever and ever.	Barúkh Hú ubarúkh Šəmó ubarúkh zikhró ləŋóləmē ŋàd.	*Bendito el, y bendito su nombre,* *y bendita su memoria* *para siempre de siempre.*

405 According to Alfassi (RIF, *Bərakhót* 12a) and to Naḥmanides with support from the Rabad (R. Abraham ben David of Posquières), men and women are equally obligated to zimmún and birkàt hammazón. This is the position of most observant non-Orthodox Jews today, and men and women are counted equally and have a mixed Zimmún. Maimonides (*Hilkhót Bərakhót* V, 1) declares the question to be unresolved, and that women should not recite the birkàt hammazón for men. Maimonides also declares that a group of ten or more women should refrain from saying "Elohénu" when saying Zimmún, a ruling which is repeated in the *Šulḥán ŋArúkh* (§199). Note, however, that this ruling seems to run contrary to the *Talmúd Bablí*, *Bərakhót* 20b, which states that ten free adults is what is required. Current Orthodox Sefardí/Mizraḥí practice is that when women and men eat together, women may hold their own zimmún. (*Kaf haḥayyim*, §199 #23).

1: Who feeds all

When fewer than three Jews of age[406] have eaten together, begin here.

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
(כָּאָמוּר.)[407]

Blessed are You, Adonáy,
our *Elohím*, sovereign of the universe,
Who feeds us and the world,
all with grace, with kindness
and in mercy;
(as it is said:)

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
hazzán et háŋolám
kulló bəḥén bəḥèsed
ubràḥamím,
(ká'amúr:)

Bendito tu .A.
nuestro Dio Rey del mundo,
el governan al mundo
todo el con gracia, con merced,
y con piadades,

Təhillím (Psalms) 136:25:

נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃

You gave bread to all flesh,
for Your mercy endures for ever.

Notén lèḥem ləkhol-basár;
kí ləŋolám ḥasdó.

dan pan a toda criatura
que para siempre su merced,

וְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר־לָנוּ.
וְאַל יֶחְסַר־לָנוּ מָזוֹן תָּמִיד לְעוֹלָם וָעֶד.
כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל. כָּאָמוּר.

And Your great good
never failed us;
and may never fail us
steadfast food
for ever and ever;
for You provided food
and sustenance for all, as it is said:

Vətubó haggadól
tamíd ló ḥásar-lánu,
və'àl yèḥsar-lánu
mazón tamíd
ləŋolám vaŋèd;
ki Hú zán
umfarnés lakkól, ká'amúr:

y su bien el grande
continuo no faltô a nos,
y no faltarà a nos
mantenimiento continuo
para siempre y siempre,
que el mantenien
y governan a todos, como es dicho,

Təhillím (Psalms) 145:16:

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

"You open Your hand
and sate all living of favour."

«Potéaḥ et-yadèkha;
umasbíaŋ ləkhol-ḥày raṣón.»

"Abres á tu mano,
y hartas á todo bivo de voluntad,"

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406 That is, Jewish men and boys over the age of 13, as well as Jewish women and girls over 12 (in traditional Judaism) or 13 (according to some modern Jews).

407 **Ká'amúr:** This word, which typically introduces a Biblical quote, is omitted in all of the available Sefardí versions (Amsterdam 1634, Amsterdam 1650, Amsterdam 1695, Copenhagen 1739, Trieste 1864, London 1965, Charbit 1994), but is present in the Italiani minhág (Venezia 1609, Trieste 1864). The word is included in the present book for the sake of clarity of the textual structure.

Leader concludes:

בָּרוּךְ אַתָּה יי. הַזָּן אֶת הַכֹּל:

Blessed are You, Adonáy,	**Barúkh attá Adonáy,**	***Bendito tu .A.***
Who feeds all.	**hazzán hakkól.**	***governan á todos.***

2: For the land and the food

(The general Sefardí minhág is that women omit the specific references to circumcision, put in parentheses.[408])

נוֹדֶה לְּךָ יי אֱלֹהֵינוּ   עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ
אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה.   בְּרִית וְתוֹרָה. חַיִּים וּמָזוֹן.
עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם.   וּפְדִיתָנוּ מִבֵּית עֲבָדִים.

We thank You, Adonáy, our *Elohím*,	Nodè ləkhá Adonáy Elohénu,	*Loaremos à ti .A. nuestro Dio*
for Your giving as an inheritance	ŋal šehinḥàlta	*sobre que hiziste heredar*
to our ancestors	là'aboténu	*à nuestros padres*
a desirable, good and ample land,	èreṣ ḥemdá, tobá urḥabá,	*tierra cobdiciable buena y ancha,*
covenant and Torá,	bərít vəTorá,	*firmamento y Ley,*
life and sustenance,	ḥayyím umazón,	*vidas y mantenimiento,*
[and] because You brought us out	ŋal šehóṣētánu	*sobre que nos sacaste*
from the land of Egypt	mē'èreṣ Miṣràyim	*de tierra de Egipto*
and redeemed us	ufditánu	*y nos redemiste*
from the house of slaves;	mibbét ŋabadím,	*de casa de siervos,*

Sefardím: Only men read:
(Aškenazím: All read):

♂ (וְעַל בְּרִיתְךָ   שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ.)

(and for Your covenant	(vəŋal bərítəkhá	*y sobre tu firmamento*
which You sealed in our flesh,)	šèḥatàmta bibsarénu,)	*que sellaste en nuestra carne,*

All continue:

וְעַל חֻקֵּי רְצוֹנְךָ   שֶׁהוֹדַעְתָּנוּ.
וְעַל חַיִּים וּמָזוֹן   שֶׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ:

and for the statutes of Your will	vəŋal ḥukké rəṣónəkhá	*y sobre fueros de tu voluntad*
which You made us know;	šehódaŋtánu,	*que nos hiziste saber,*
and for the life and food	vəŋal ḥayyím umazón	*y sobre vidas y mantenimiento:*
with which You fed and provided for us.	šè'attá zán umfarnés otánu.	*que tu mantenien y governan à nos,*

408 Also traditionally omitted are the references to Torá learning — a practice which seems to have less relevance in our times with the rapidly increasing level of Torá learning amongst women of all denominations.

***ŋAl hannissím** is inserted here on **Ḥanukká** (p. 242) and **Purím** (p. 244).*

All days, continue:

וְעַל הַכֹּל. יי אֱלֹהֵינוּ. אָנוּ מוֹדִים לָךְ.
וּמְבָרְכִים אֶת שְׁמָךְ[409]. כָּאָמוּר.

And for it all, Adonáy, our *Elohím*, we thank You and bless Your Name, as it is said:

Vəŋal hakkól, Adonáy Elohénu, ánu modím lákh, umbárəkhím et Šəmákh, ká'amúr:

y sobre todo .A. nuestro Dio nos otorgantes à ti, y bendizientes à tu nombre, como es dicho:

Dəbarím (Deuteronomy) 9:10.

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יי אֱלֹהֶיךָ
עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

"And you shall eat and be satisfied, and you shall bless Adonáy, your Elohím, for the good land which the One gave you."

"Və'ákhaltá vəsabáŋta ubérakhtá et-Adonáy Elohèkha ŋal ha'áreṣ hattobá ašèr nátan-lákh."

"Y comeras y hartarteas y bendeziras á .A. tu Dio, sobre la tierra la buena que dió á ti,"

Leader concludes:

בָּרוּךְ אַתָּה יי. עַל הָאָרֶץ וְעַל הַמָּזוֹן׃

Blessed are You, Adonáy, for the land and for the food.

Barúkh attá Adonáy, ŋal ha'áreṣ vəŋal hammazón.

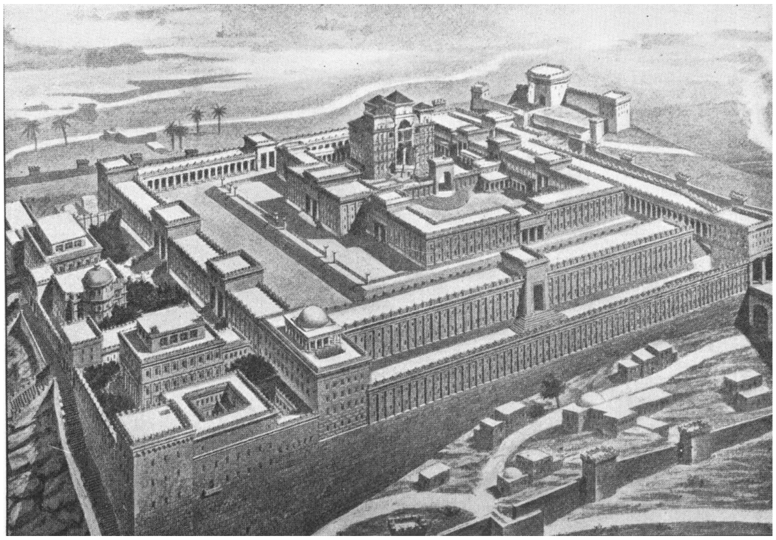
Bendito tu .A. sobre la tierra y sobre el mantenimiento.

409 **Variants:** שְׁמָךְ (Amsterdam 1634); שִׁמְךָ (Amsterdam 1695, Copenhagen 1739).

3: Yərúšalàim Your city

רַחֵם יי אֱלֹהֵינוּ עָלֵינוּ. עַל יִשְׂרָאֵל עַמָּךְ.[410]
וְעַל יְרוּשָׁלַםִ עִירָךְ. וְעַל הַר[411] צִיּוֹן מִשְׁכַּן כְּבוֹדָךְ.
וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו:

Have mercy, Adonáy, our *Elohím*, on us,	Raḥém, Adonáy Elohénu, ŋalénu,	*Apiada .A. nuestro Dio sobre nos,*
and on Yisra'él Your people,	vəŋal Yisra'él ŋammákh,	*y sobre Israel tu pueblo,*
and on Yərúšalàim Your city,	vəŋal Yərúšalàim ŋirákh,	*y sobre Ierusalaim tu ciudad,*
and on mount Ṣiyyón	vəŋal hàr Ṣiyyón	*y sobre monte de Zion*
the dwelling place of Your glory,	miškàn kəbodákh,	*morada de tu honra,*
and on the House,	vəŋal habbàyit	*y sobre la casa*
the Great and Holy,	haggadól vəhakkadóš	*la grande y la santa,*
over which Your Name is pronounced.	šennikrá Šimkhá ŋaláv.	*que fue llamado tu nombre sobre ella.*



Bét hammikdáš: *Artistic reconstruction (c. 1900 CE) of the Temple and royal palace of Šəlomó. (Source: Nordisk Familjebok)*

410 **Variants:** עַמָּךְ ŋammákh (Amsterdam 1634, Copenhagen 1739); עַמְּךָ ŋamməkhá (Amsterdam 1695).
411 **Variants:** הַר har: Present in Amsterdam 1634; absent in Amsterdam 1695, Copenhagen 1739.

אָבִינוּ[412] רוֹעֵנוּ. זוּנֵנוּ[413] פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ.
הַרְוִיחֵנוּ. הַרְוַח־לָנוּ מְהֵרָה מִכָּל־צָרוֹתֵינוּ.
וְאַל תַּצְרִיכֵנוּ יהוה אֱלֹהֵינוּ לִידֵי מַתְּנַת בָּשָׂר וָדָם.
וְלֹא לִידֵי הַלְוָאָתָם. שֶׁמַּתְּנָתָם מְעֻטָּה
וְחֶרְפָּתָם מְרוּבָּה[414] אֶלָּא לְיָדְךָ הַמְּלֵאָה וְהָרְחָבָה.
לֹא נֵבוֹשׁ בָּעוֹלָם הַזֶּה. וְלֹא נִכָּלֵם לְעוֹלָם הַבָּא.
וּמַלְכוּת בֵּית דָּוִד מְשִׁיחָךְ תַּחֲזִירֶנָּה לִמְקוֹמָהּ
בִּמְהֵרָה בְּיָמֵינוּ:

Our Parent, be our shepherd,
feed us, provide for us,
sustain us, let us earn a living,
and relieve us speedily
from all our worries.

And let us not depend,
Adonáy, our Elohím,
upon gifts from flesh and blood,
and not upon their loans,
for their gifts are small
and their reproach great;
but rather upon Your Hand,
the full and wide one.

We shall not be put to shame
in this present world,
nor be confounded
in the world to come;
and the reign of the House
of Davíd, Your anointed one,
restore to its place,
speedily, in our days.

Abínu, roŋénu,
zunénu, parnəsénu,
vəkhalkəlénu, vəharviḥénu
harvaḥ lánu məhērá
mikkòl ṣároténu.

Və'àl taṣrikhénu
Adonáy Elohénu
ló lidé mattənót basár vadám,
vəló lidé halvá'atám,
šemmattənatám məŋuttá
vəḥerpatám mərubbá,
ellá ləyádəkhá
hamməlē'á vəhárəḥabá;

ló nēbóš
báŋolám hazzè
vəló nikkalém
ləŋolám habbá;
umalkhút bét
Davíd məšiḥákh,
tàhazirènna limkomáh
bimhērá bəyaménu.

Nuestro padre, pascenos,
mantienenos, goviernanos,
y sustentanos, espacianos,
espacia à nos ayna
de todas nuestras angustias,

y no nos hagas aver menester
.A. nuestro Dio
à manos de dadivas de carne y sangre,
y no à manos de su emprestimo,
que su dadiva poca
y su repudio mucho,
salvo à tu mano
la llena y la ancha,

no nos arregistaremos
enel mundo el este,
y no nos avergonçaremos
al mundo el venidero,
y reyno de casa
de David tu ungido
tornaras à su lugar
ayna en nuestros dias:

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412 **Variants:** Abínu: Amsterdam 1634; Elohénu abínu: Amsterdam 1695, Copenhagen 1739.
413 **Variants:** זוּנֵנוּ zunénu (Copenhagen 1739); זוֹנֵנוּ zonénu (Amsterdam 1695).
414 Malé: Amsterdam 1634; ḥasér: Amsterdam 1695, Copenhagen 1739.

On Šabbát, insert:

רְצֵא וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי. הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם גָּדוֹל וְקָדוֹשׁ[415] הוּא מִלְּפָנֶיךָ. נִשְׁבּוֹת בּוֹ וְנָנוּחַ בּוֹ כְּמִצְוַת חוּקֵי[416] רְצוֹנָךְ[417]. וְאַל תְּהִי צָרָה וְיָגוֹן בְּיוֹם מְנוּחָתֵינוּ. וְהַרְאֵנוּ בְּנֶחָמַת צִיּוֹן בִּמְהֵרָה בְּיָמֵינוּ. כִּי אַתָּה הוּא בַּעַל הַנֶּחָמוֹת.

Be pleased to strengthen us, Adonáy, our Elohím, with Your miṣvót, and with the miṣvá of the seventh day, this great and holy Šabbát; for it is a great and holy day before You, we will rest thereon and be at ease thereon, according to the miṣvá of the statutes of Your will.	Rəṣé vəhàḥaliṣénu Adonáy Elohénu bəmiṣvotáv, ubmiṣvàt yóm haššəbiŋí, haššabbát haggadól vəhakkadóš hazzè, ki yóm gadól vəkadóš hú milləfanèkha, nišbót bo, vənanúaḥ bo, kəmiṣvàt ḥukké rəṣonákh,	*Envolunta y escapanos* *.A, nuestro Dio* *en tus encomendanças,* *y en encomendança de dia el seteno,* *el Sabat el grande y el santo el este,* *que dia grande y santo el delante de ti,* *holgaremos enel, y reposaremos enel,* *como encomendança* *de fueros de tu voluntad,*
Let there not be worries and trouble on the day of our rest, and let us see Ṣiyyón be consoled speedily, in our days, for You are the master of consolation.	və'àl təhí ṣará vəyagón bəyóm mənúḥaténu, vəhar'énu bənèḥamàt Ṣiyyón bimhērá bəyaménu, ki attá Hú bàŋal hannèḥamót.	*y no sea angustia y ansia* *en dia de nuestra holgança,* *y amuestranos en consolacion de Zion,* *ayna en nuestros dias,* *que tu el dueño de los consuelos:*

*On **weekdays**, including during festivals, leader concludes:*

בָּרוּךְ אַתָּה יי.
בּוֹנֶה בְּרַחֲמָיו
יְרוּשָׁלָםִ. אָמֵן:

Barúkh attá Adonáy,
bonè bəràḥamáv Yərúšalàim;
Amén.

Bendito tu .A. fraguan
con sus piadades Ierusalaim Amen.

Blessed are You, Adonáy, our Elohím,
Builder, in Your mercy, of Yərúšalàim, Amen.

*On **Šabbát**, including during festivals, leader concludes:*

בָּרוּךְ אַתָּה יי.
מְנַחֵם עַמּוֹ יִשְׂרָאֵל
בְּבִנְיַן יְרוּשָׁלָםִ. אָמֵן[418]:

Barúkh attá Adonáy,
mənaḥém ŋammó Yisra'él bəbinyàn Yərúšalàim;
Amén.

Bendito tu .A. consolan su pueblo Israel
con fragua de Ierusalaim [Amen].

Blessed are You, Adonáy, our Elohím, consoler of
Yisra'él Your people by building Yərúšalàim, Amen.

415 Passage כִּי יוֹם גָּדוֹל וְקָדוֹשׁ elided in Amsterdam 1695, and consequently also in Copenhagen 1739.
416 Malé: Amsterdam 1695, Copenhagen 1739; ḥasér: Amsterdam 1634.
417 **Variants:** רְצוֹנָךְ (Amsterdam 1634); רְצוֹנֶךָ rəṣonèkha (Amsterdam 1695); רְצוֹנְךָ (Copenhagen 1739).
418 Absent in Amsterdam 1634, Amsterdam 1695, Copenhagen 1739.

On all days of the three festivals, on Roš Haššaná and on roš ḥódeš, add Yàŋalè vəyabó:

Yàŋalè vəyabó

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא יַגִּיעַ יֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. זִכְרוֹן יְרוּשָׁלַיִם עִירָךְ.[419] וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדָּךְ. וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה[420] לְטוֹבָה לְחֵן לְחֶסֶד[421] וּלְרַחֲמִים.

Our *Elohím* and *Elohím* of our ancestors, may it rise and come up, reach, appear and be accepted with favour; heard, recalled [and] remembered, —	Elohénu vÉlohé aboténu, yàŋalè vəyabó, yaggíaŋ yéra'è vəyéraṣè, yiššamàŋ, yippakéd vəyizzakhér	*Nuestro Dio y Dio de nuestros padres,* *suba y venga,* *allegue, sea aparecida, y sea enuoluntada,* *sea oida sea visitada y sea membrada*
the recollection of us, and the recollection of our ancestors, the recollection of Yərúšalàim Your city, and the recollection of Mašíaḥ the offspring of Davíd Your servant, and the recollection of all Your people Yisra'él's House, before You,	zikhronénu, vəzikhrón aboténu, zikhrón Yərúšalàim ŋirákh, vəzikhrón Mašíaḥ ben Davíd ŋabdákh, vəzikhrón kol ŋamməkhá bét Yisra'él ləfanèkha,	*nuestra memoria* *y memoria de nuestros padres,* *memoria de Ierusalaim tu ciudad,* *y memoria de ungido* *hijo de Dauid tu sieruo,* *y memoria de todo tu pueblo* *casa de Israel delante ti,*
for deliverance and for well-being, for grace, for kindness and for mercy, ...	liflētá lətobá, ləḥén, ləḥèsed ulràḥamím,	*para escapamiento, para bien,* *para gracia, para merced y para piadades*

On roš ḥódeš:

בְּיוֹם רֹאשׁ חֹדֶשׁ הַזֶּה.

...on this day of the beginning of the moon, ...	... bəyóm róš ḥódeš hazzè, ...	*... en dia* *de Ros-hodes el este,*[422] ...

On Pèsaḥ, including ḥól hammoŋéd:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. (יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה.)[423] זְמַן חֵרוּתֵינוּ.[424]

... on this day of the festival of maṣṣót, (this day of holy convocation,) season of our freedom, ...	... bəyóm ḥàg hammaṣṣót hazzè, (yom tób mikrá kódeš hazzè,) zəmàn ḥérutėnu, ...	*... [en] dia de Pascua de las cenceñas este* *dia bueno llamadura de santidad este,* *tiempo de nuestra alforia,*[425] ...

On Šábuŋót:

בְּיוֹם חַג הַשָּׁבוּעוֹת הַזֶּה. (יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה.)[426] זְמַן מַתַּן תּוֹרָתֵינוּ.

419 The words זִכְרוֹן יְרוּשָׁלַיִם עִירָךְ are omitted in Amsterdam 1695, Copenhagen 1739.
420 Malé: Amsterdam 1695, Copenhagen 1739; ḥasér: Amsterdam 1634.
421 **Variants:** לְחֶסֶד (Amsterdam 1634); וּלְחֶסֶד (Amsterdam 1695, Copenhagen 1739).
422 Ladino: Amsterdam 1650 (f. 4b).
423 **Yom tób mikrá kódeš hazzè:** Absent in Kiddúš of Kaufmann H., Sarajevo H.; absent in Birkàt hammazón of Amsterdam 1695, Copenhagen 1739. Also absent in Birkàt hammazón of the Italiani minhág (Bologna 1540, Venezia 1609) as well as in the Aškenazí minhág.
424 **Zemàn ḥérutėnu:** Present in Kiddúš of Kaufmann H., Sarajevo H.; present in Birkàt hammazón of Amsterdam 1634, Amsterdam 1650. Absent in Birkàt hammazón of Amsterdam 1695, Copenhagen 1739. Absent in the Italiani minhág (Bologna 1540; Venezia 1609) as well as in the Aškenazí minhág. The standard inclusion of this element is extended to other holidays in this edition by principle of analogy.
425 Ladino: Amsterdam 1650, from kiddúš for Pèsaḥ (f. 14b).
426 See footnote 423.

... on this day of the festival of weeks, (this day of holy convocation,) season of the giving of our Torá, ...	... bəyóm ḥàg haššabuŋót hazzè, (yom tób mikrá kódeš hazzè,) zəmàn mattàn Tóraténu, ...	*... en dia de Pascua de las Semanas este,* *dia bueno llamadura de santidad este,* *tiempo de dadiva de nuestra Ley,*[427] ...

On Roš Haššaná:

בְּיוֹם הַזִּכָּרוֹן הַזֶּה.

... on this day of remembrance, ...	... bəyóm hazzikkarón hazzè, ...	... *[en] dia de la memoria este,*[428] ...

On Sukkót, including ḥól hammoŋéd:

בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה. (יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה.)[429] זְמַן שִׂמְחָתֵֽנוּ.

... on this day of the festival of huts, (this day of holy convocation,) season of our joy, ...	... bəyóm ḥàg hassukkót hazzè, (yom tób mikrá kódeš hazzè,) zəmàn simḥaténu, ...	*... en dia de Pascua de las cabañas este* *dia bueno llamadura de santidad este,* *tiempo de nuestra alegria,*[430] ...

On Šəminí ŋAṣèret and Simḥàt Torá:

בְּיוֹם שְׁמִינִי חַג עֲצֶֽרֶת הַזֶּה.[431] (יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה.)[432] זְמַן שִׂמְחָתֵֽנוּ.

... on this eighth day of the festival of assembly, (this day of holy convocation,) season of our joy, ...	... bəyóm šəminí ḥàg ŋaṣèret hazzè (yom tób mikrá kódeš hazzè,) zəmàn simḥaténu, ...	*... en dia ochavo* *pascua de detenimiento este,* *dia bueno llamadura de santidad este,* *tiempo de nuestra alegria,*[433] ...

... לְרַחֵם בּוֹ עָלֵֽינוּ וּלְהוֹשִׁיעֵֽנוּ.

זָכְרֵֽנוּ יהוה אֱלֹהֵֽינוּ בּוֹ לְטוֹבָה (אָמֵן).
וּפָקְדֵֽנוּ בּוֹ לִבְרָכָה (אָמֵן).
וְהוֹשִׁיעֵֽנוּ בּוֹ לְחַיִּים טוֹבִים (אָמֵן).
בִּדְבַר יְשׁוּעָה וְרַחֲמִים. חוּס וְחָנֵּֽנוּ
(וַחֲמוֹל)[434] וְרַחֵם עָלֵֽינוּ וְהוֹשִׁיעֵֽנוּ. כִּי אֵל מֶֽלֶךְ חַנּוּן וְרַחוּם אַתָּה[435]:

... to show us mercy on it and to save us.	... ləraḥém bo ŋalénu, ulhóšiŋénu.	*... para apiadar enel sobre nos* *y para nos saluar.*[436]
Remember us, ADONÁY, our Elohím, on it for good *(Amén)*! And visit us on it for a blessing *(Amén)*! And save us on it for a good life *(Amén)*!	Zokhrénu, ADONÁY Elohénu, bo lətobá *(Amén!)*, ufokdénu bo librakhá *(Amén!)*, vəhóšiŋénu bo ləḥayyím tobím *(Amén!)*,	*Membranos .A. nuestro Dio* *enel para bien,* *y visitanos enel para bendicion,* *y saluanos enel para vidas buenas,*

427 Ladino: Amsterdam 1650, from kiddúš for Šabuŋót (f. 28a).
428 Ladino: Amsterdam 1650, from kiddúš for Roš Haššaná (f. 28b).
429 See footnote 423.
430 Ladino: Amsterdam 1650, from kiddúš for Sukkót (f. 29b).
431 Word order: בְּיוֹם שְׁמִינִי חַג עֲצֶֽרֶת הַזֶּה (Amsterdam 1650 (Ladino), Charbit 1994); בְּיוֹם שְׁמִינִי חַג עֲצֶֽרֶת הַזֶּה (Amsterdam 1634 (confirmed by Ladino text))
432 See footnote 423.
433 Ladino: Amsterdam 1650, from kiddúš for Šəminí ŋaṣèret (f. 30a).
434 **Vàḥamól:** Absent in Amsterdam 1634, and also in Italiani sources (Bologna 1540; Venezia 1609; Trieste 1864). וַחֲמוֹל Amsterdam 1695, Copenhagen 1739; וַחֲמֹל London 1965.
435 **Variants:** אַתָּה (Venezia 1609, Amsterdam 1634, Amsterdam 1695); אָתָּה (Copenhagen 1739).
436 Ladino: Amsterdam 1650 (f. 4b).

and with the word of salvation and mercy,	ubidbàr yəšuŋá vəràḥamím,	*con palabra de saluacion y piadades,*
spare us and be gracious to us	ḥús vəḥonnénu	*apiada, y engracianos,*
(and pardon)	(vàḥamól)	
and have mercy on us	vəraḥém ŋalénu,	*y apiada sobre nos*
and save us,	vəhóšiŋénu,	*y saluanos,*
for an Él, a sovereign	ki Él mèlekh	*que Dio Rey*
of mercy and grace are You.	ḥannún vəraḥúm attá.	*gracioso y piadoso tu.*

In the Spanish & Portuguese and Italian minhagím, one adds the following conclusion:

S(בְּחַיֵּינוּ וּבְחַיֵּי כָּל־בֵּית[437] יִשְׂרָאֵל.[438])

תִּבָּנֶה עִיר צִיּוֹן וְתִכּוֹן הָעֲבוֹדָה בִּירוּשָׁלֶם[439]:[440]

S(In our lives,
and in the lives off all Yisra'él,)
let the City of Ṣiyyón be built,
and restore the service in Yərúšalàim.

S(Bəḥayyénu
ubḥayyé kol-bét Yisra'él,)
tibbanè ŋír Ṣiyyón,
vətikkón háŋabodá bIrúšalàyim.

En nuestras vidas
y en vidas de todo Israel
sea fraguada ciudad de Zion,
y sea compuesto el servicio en Ierusalaim:

4: Who is good and does good

בָּרוּךְ אַתָּה יהוה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם לָעַד. הָאֵל אָבִינוּ מַלְכֵּנוּ
אַדִּירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.
הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל[441]. שֶׁבְּכָל־יוֹם וָיוֹם הוּא מֵטִיב לָנוּ הוּא
הֵטִיב לָנוּ הוּא יֵיטִיב לָנוּ. הוּא גּוֹמְלֵנוּ הוּא גְמָלָנוּ הוּא יִגְמְלֵנוּ[442]
לָעַד. חֵן[443] וְחֶסֶד[444] וְרַחֲמִים וְרֵוַח[445] וְהַצָּלָה וְכָל־טוֹב:

Blessed are You, Adonáy,
sovereign of the universe forever!

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám laŋàd,

Bendito tu A.
nuestro Dio Rey del mundo para siempre

The *Él*, our Parent,
our Sovereign, our Mighty One,
our Creator, our Redeemer,
our Holy One, Holy One of Yaŋakób;
our Shepherd, Shepherd of Israel;

ha'Él Abínu,
Malkénu, Addirénu,
Bórə'énu, Gó'alénu,
Kədošénu kədóš Yàŋakób,
Roŋénu, roŋè Yisra'él,

el Dio nuestro Padre,
nuestro Rey[,] nuestro fuerte,
nuestro Criador, nuestro Redemidor,
nuestro Santo, Santo de Iacob,
nuestro Pastor, Pastor de Israel,

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437 **Variants:** בֵּית (Amsterdam 1695); בֵית (Copenhagen 1739); כָּל (Amsterdam 1634).
438 In the Italiani minhág, this introductory statement has the form בְּחַיֵּינוּ בִמְהֵרָה בְיָמֵינוּ וְיָבֹא גוֹאֵל וְיִגְאָלֵינוּ וְ־ "In our lives, speedily in our days, and may the redeemer come and redeem us, and...". (Venezia 1609)
439 **Variants:** בִּירוּשָׁלַם bIrúšalàim (Venezia 1609, Amsterdam 1634); בִּירוּשָׁלַיִם bIrúšalàyim (Amsterdam 1695, Copenhagen 1739).
440 **Tibbanè ... bIrúšalàim:** Included in the Spanish and Portuguese Sefardí minhág as well as in the Italiani minhág (Venezia 1609).
441 **Variants:** לַכֹּל lakkól (Amsterdam 1634, Copenhagen 1739, London 1965); לַכָּל (Amsterdam 1695).
442 **Variants:** יִגְמְלֵנוּ yigməlénu (Amsterdam 1634, Copenhagen 1739, London 1965); יִגְמְלָנוּ yiggəmalánu (Amsterdam 1695).
443 **Variants:** חֵן (Amsterdam 1634); לְחֵן (Copenhagen 1739).
444 **Variants:** וְחֶסֶד (Amsterdam 1634); וָחֶסֶד (Amsterdam 1695, Copenhagen 1739, London 1965).
445 **Variants:** וְרֵיוַח (Amsterdam 1634); וְרֵוַח (Amsterdam 1695); וְרֵוַח (Copenhagen 1739); וְרֵוַח (London 1965)
Malé: Amsterdam 1634; ḥasér: Copenhagen 1739.

the Sovereign who is good
and does good to all;
for each and every day
the One *has done* good to us,
the One *does* good to us,
the One *will do* good to us;

hamMèlekh hattób
vəhammétíb lakkól,
šebbəkhòl yóm vayóm
Hú mētíb lánu,
Hú hētíb lánu,
Hú yētíb lánu;

el Rey, el bueno,
y el benefician á todos
que en todo dia y dia,
el benefician à nos,
el beneficiò à nos,
el beneficiarà à nos,

The One has benefited us,
the One does benefit us,
the One will benefit us for ever with
grace, and favour and mercy,
and enlargement, and saving,
and every good thing.

Hú gómelénu,
Hú gəmalánu,
Hú yigməlénu laŋàd
ḥén vəḥèsed vəràḥamím,
vərévaḥ vəhaṣṣalá
vəkhòl túb.

el nuestro gualardonador,
el nos gualardonò,
el nos gualardonará para siempre
gracia y merced y piadades,
y espacio, y escapamiento,
y todo bien.

Haràḥamán

Part 1: Praise

הָרַחֲמָן הוּא יִשְׁתַּבַּח בַּשָּׁמַיִם וּבָאָרֶץ׃

May the Merciful be praised
in heaven and on the earth.

Haràḥamán Hú yištabbàḥ
baššamàyim uba’áreṣ.

El piadoso el sea alabado
en los cielos y en la tierra.

הָרַחֲמָן הוּא יִשְׁתַּבַּח בָּנוּ לְדוֹר דּוֹרִים׃

May the Merciful be praised among us
throughout all generations.

Haràḥamán Hú yitpa’àr bánu
lədór dorím.

El piadoso el sea alabado en nos
para generancio de generancios.

הָרַחֲמָן הוּא יִתְפָּאַר בָּנוּ לָנֶצַח נְצָחִים׃

May the Merciful be glorified among us
to all eternity.

Haràḥamán Hú yitpa’àr bánu
lənèṣaḥ nəṣaḥím.

El piadoso el se glorifique en nos
para siempre de siempres.

Part 2: Supplications

The second, larger section of Haràḥamán consists of prayers and supplications. This part is not considered to be fixed, and one may add one’s personal prayers here.

הָרַחֲמָן הוּא יְפַרְנְסֵנוּ בְּכָבוֹד׃

May the Merciful provide for us
with honour.

Haràḥamán Hú yəfarnəsénu
bəkhabód.

El piadoso el nos mantenga
con honra.

הָרַחֲמָן הוּא יְבָרֵךְ אֶת הַבַּיִת הַזֶּה וְאֶת הַשֻּׁלְחָן הַזֶּה שֶׁאָכַלְנוּ עָלָיו׃[446]

May the Merciful bless
this house,
and this table
at which we have eaten.

Haràḥamán Hú yəbarékh
et habbàyit hazzè
və’et haššulḥàn hazzè
še’akhàlnu ŋaláv.

El piadoso el bendiga
à la casa la esta
y àla mesa la esta
que comimos sobre ella.

446 Omitted in Amsterdam 1695, Copenhagen 1739.

הָרַֽחֲמָן הוּא יִתֵּן שָׁלוֹם בֵּינֵֽינוּ׃

May the Merciful grant peace amongst us.

Haràḥamán Hú yittén šalóm bēnénu.

El piadoso el de paz entre nos.

הָרַֽחֲמָן הוּא יִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַֽעֲשֵׂה יָדֵֽינוּ׃

May the Merciful send blessing and prosperity to all the work of our hands.

Haràḥamán Hú yišlàḥ bərakhá vəhaṣlaḥá bəkhol màŋasè yadénu.

El piadoso el embie bendicion y escapamiento en toda hecha de nuestras manos.

הָרַֽחֲמָן הוּא יַצְלִֽיחַ אֶת דְּרָכֵֽינוּ׃

May the Merciful prosper our ways.

Haràḥamán Hú yaṣlíaḥ et dərakhénu.

El piadoso el haga prosperar à nuestras carreras.

הָרַֽחֲמָן הוּא יִשְׁבּוֹר עוּלֵֽנוּ מְהֵרָה מֵעַל צַוָּארֵֽינוּ[447]׃

May the Merciful break our yoke speedily from our necks.

Haràḥamán Hú yišbór ŋulénu məhērá mēŋàl ṣavvarénu.

El piadoso el quiebre nuestro yugo aïna de sobre nuestras cervizes.

הָרַֽחֲמָן הוּא יוֹלִיכֵֽנוּ קוֹמְמִיּוּת[448] לְאַרְצֵֽנוּ׃

May the Merciful lead us securely to our land.

Haràḥamán Hú yólikhénu kóməmiyyút lə'arṣénu.

El piadoso el nos lleve en alevantamiento à nuestras tierras.

A modern prayer for cooperation and mutual understanding between Jews and Muslims:

הָרַֽחֲמָן הוּא יִתֵּן אַֽחֲוָה בֵּין בְּנֵי שָׂרָה וּבֵין בְּנֵי הָגָר׃

May the Merciful give friendship between the children of Sará and the children of Hagár.

Haràḥamán Hú yittén àḥavá bén bəné Sará ubén bəné Hagár.

הָרַֽחֲמָן הוּא יְרַפְּאֵֽנוּ רְפוּאָה שְׁלֵימָה[449]׃

May the Merciful heal us with unbroken healing.

Haràḥamán Hú yirpa'énu rəfu'á šəlēmá.

El piadoso el nos melezine melezina perfeta.

הָרַֽחֲמָן הוּא יִפְתַּח לָֽנוּ אֶת יָדוֹ הָֽרְחָבָה׃

May the Merciful open for us the bountiful hand.

Haràḥamán Hú yiftàḥ lánu et yadó hárəḥabá.

El piadoso el abra à nos à su mano la ancha.

הָרַֽחֲמָן הוּא יְבָרֵךְ כָּל־אֶחָד וְאֶחָד מִמֶּֽנּוּ בִּשְׁמוֹ׃

May the Merciful bless each one of us by God's Name.

Haràḥamán Hú yəbarékh kol-eḥád mimmènnu biŠmó.

El piadoso el bendiga cada uno y uno de nos con su nombre.

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447 Malé: Amsterdam 1634; ḥasér: Amsterdam 1695, Copenhagen 1739.
448 **Variants:** קוֹמְמִיּוּת (Amsterdam 1634, Amsterdam 1695); קוֹמְמִיּוֹת (Copenhagen 1739).
449 **Malé:** Copenhagen 1739; **ḥasér:** Amsterdam 1634.

הָרַֽחֲמָן הוּא יִפְרוֹשׂ עָלֵֽינוּ סוּכַּת[450] שְׁלוֹמוֹ׃

May the Merciful spread over us the tent of peace.

Haràḥamán Hú yifrós ŋalénu sukkàt šəlomó.

El piadoso el espanda sobre nos cabaña de su paz.

הָרַֽחֲמָן הוּא יְחַיֵּֽינוּ וִיזַכֵּֽנוּ לִימוֹת הַמָּשִֽׁיחַ
וּלְבִנְיַן בֵּית הַמִּקְדָּשׁ וּלְחַיֵּי הָעוֹלָם הַבָּא׃

May the Merciful grant us life,
and make us worthy of Mašíaḥ's days,
and the building of the holy temple,
and of the life in the world to come.

Haràḥamán Hú yəḥayyénu
vízakkénu limót hamMaššiaḥ
ulbinyán Bét hamMikdáš
ulḥayyé háŋolám habbá.

El piadoso el nos abivigue
y nos haga merecer à dias del Massiah,
y à fragua de casa del Santuario,
y à vidas del mundo el venidero,

Šəmuél B (2 Samuel) 22:51

מִגְדּוֹל[451] יְשׁוּעוֹת מַלְכּוֹ
וְעֹֽשֶׂה־חֶֽסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד־עוֹלָם׃

A tower of salvation
for God's sovereign
and doer of kindness
to God's anointed;
to David
and his seed, forever."

Migdól yəšuŋót
malkó,
vəŋosè ḥèsed
limšiḥó,
ləDavíd
ulzarŋó ŋad ŋolám.

engrandecien salvaciones
de su Rey,
y hazien merced
à su ungido,
à David
y á su simiente hasta siempre.

Təhillím (Psalms) 34:11

כְּפִירִים רָשׁוּ וְרָעֵֽבוּ וְדֹרְשֵׁי יהוה לֹא־יַחְסְרוּ כָל־טוֹב׃

The lion whelps
may be poor and hungry,
but the seekers of Adonáy
will not lack any good thing.

Kəfirím
rašú vəraŋébu;
vədórəšé Adonáy
ló-yaḥsərú khol-tób.

Cadillos
se empobrecieron y emhambrecieron,
y requirientes á .A.
no saltaran ningun bien.

מַה־שֶּׁאָכַֽלְנוּ יְהְיֶה לְשָׂבְעָה. וּמַה־שֶּׁשָּׁתִֽינוּ יְהְיֶה לִרְפוּאָה.
וּמַה־שֶּׁהוֹתַֽרְנוּ יְהְיֶה לִבְרָכָה. כְּדִכְתִיב

What we ate let be satisfying,
and what we drank let be for medicine,
and what we left let be for a blessing,
as it is written:

Ma-ššeakhàlnu yìh'yè ləsobŋá,
uma-ššešatínu yìh'yè lirfu'á,
uma-ššèhotàrnu yìh'yè librakhá,
kədikhtíb:

Lo que comimos sea por hartura,
y lo que bevimos sea por melezina,
y lo que nos sobrò sea por bendicion;
como dize el verso:

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450 **Malé:** Amsterdam 1634, Amsterdam 1695, Copenhagen 1739; **ḥasér:** London 1965.
451 **Magdíl:** from kətíb מגדיל. **Migdól:** from kəré מִגְדּוֹל.

Məlakhím B (2 Kings) 4:44

וַיִּתֵּ֥ן לִפְנֵיהֶ֖ם וַיֹּאכְל֣וּ וַיּוֹתִ֑רוּ כִּדְבַ֖ר יְהוָֽה׃

And he put before them,
they ate and left over
according to the word of Adonáy.

Vayyittén lifnēhèm,
vayyókhəlú vayyotíru
kidbàr Adonáy.

"Y dió delante dellos,
y comieron y remanecieron
como palabra de .A."

Təhillím (Psalms) 115:15

בְּרוּכִ֣ים אַ֭תֶּם לַייָ עֹ֝שֵׂ֗ה שָׁמַ֥יִם וָאָֽרֶץ׃

May you be blessed to Adonáy,
the Maker of Heavens and earth.

Bərukhím attèm làAdonáy;
ŋosé šamàyim va'áreṣ.

Benditos vos á .A.
hazien cielos y tierra.

Yirməyá (Jeremiah) 17:7

בָּר֣וּךְ הַגֶּ֔בֶר אֲשֶׁ֥ר יִבְטַ֖ח בַּייָ וְהָיָ֥ה יְיָ מִבְטַחֽוֹ׃

Blessed the man
who trusts in Adonáy;
and may Adonáy be his trust.

Barúkh haggèber
ašèr yibtàḥ bàAdonáy;
vəhayá Adonáy mibtaḥó.

Bendito el varon
que se entuzia en .A.
y será .A. su fiuzia.

Təhillím (Psalms) 29:11

יְיָ עֹ֭ז לְעַמּ֣וֹ יִתֵּ֑ן יְיָ ׀ יְבָרֵ֖ךְ אֶת־עַמּ֣וֹ בַשָּׁלֽוֹם׃

Adonáy! Give Your people strength;
Adonáy! Bless Your people
with peace.

Adonáy ŋóz ləŋammó yittén;
Adonáy yəbarékh et-ŋammó
baššalóm.

.A. fortaleza á su pueblo dara
.A. bendezira á su pueblo
con paz.

On Šabbát, yom tób and festive occasions, say the bərakhá over wine:

(During the Haggadá meal, the general Sefardí understanding is that this bərakhá over the third cup covers both the third and the fourth cup of wine.)

סַבְרִי מָרָנָן (חַיִּים!)

בָּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן׃

With your permission. (*Life!*)
Blessed are You, Adonáy,
our God, sovereign of the universe,
creator of the fruit of the vine.

Sabrí máranán? (*Ḥayyím!*)
Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
boré pərí haggèfen.

Con licencia de los señores:
Bendito tu .A.
nuestro Dio Rey del mundo,
crian fruto de la vid.

All respond Amén; (during the Haggadá meal, all men and women recline to the left;) and then drink the wine.

On occasions when the Birkàt hammazón was said over a different beverage than wine or grape juice, say:

בָּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַכֹּל נִהְיָה בִּדְבָרוֹ׃

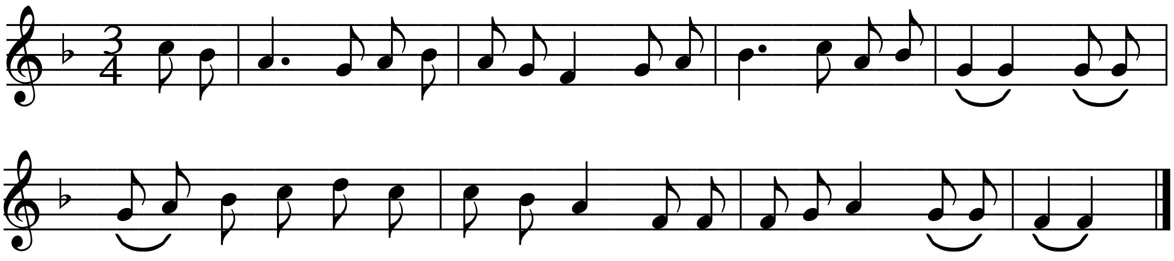
Blessed are You, Adonáy,
our God, sovereign of the universe,
by Whose Word all was caused to be.

Barúkh attá Adonáy,
Elohénu mèlekh háŋolám,
šèhakkól nìh'ya bidbaró.

Bendito tu .A.
nuestro Dio Rey del mundo,
que todo fue por su palabra.

Bendigamos

Bendigamos is the only song in Castilian[452] (Spanish) that is still in regular use amongst the Spanish and Portuguese Sefardí communities of Gibraltar, Amsterdam and London and their daughter communities elsewhere in Europe and the Americas. There is a great deal of variation in the text between the various communities. Within the renderings in Castilian, the version from Curaçao is relatively different from the version given here.[453] The Spanish and Portuguese communities of Bordeaux and Bayonne in France also have this song, but their version differs in that it is translated into French.



1. Bendigamos al altísimo, | al Dio que nos crió,
démosle agradecimiento, | por los bienes que nos dió.

Alabado sea su santo Nombre, | porque siempre nos apiadó.
Hodú lAdonáy ḵi-tób, | ḵi ləŋolám ḥasdó.

Let us bless the Highest One, the God who created us; let us give our thankfulness for the good things God gave us.

Elevated be God's Holy Name Who always had mercy on us. "Praise the Eternal*, Who is Good, for eternal is God's goodness."*

2. Bendigamos al altísimo, | por su ley primeramente,
que liga a nuestra casa | con el cielo continuamente.

Alabado sea su santo Nombre, | porque siempre nos apiadó.
Hodú lAdonáy ḵi-tób, | ḵi ləŋolám ḥasdó.

Let us bless the Highest One for the Law, firstly, which binds our race continuously to the heavens.

Elevated be God's Holy Name ...

3. Bendigamos al altísimo, | por el pan segundamente,
y también por los manjares | que comimos juntamente.

Pues comimos y bebimos alegremente, | su merced nunca nos faltó.
Hodú lAdonáy ḵi-tób, | ḵi ləŋolám ḥasdó.

Let us bless the Highest One for the bread, secondly, and also for the desserts we are eating together.
Since we are eating and drinking happily, God's mercy never failing us: "Praise the Eternal*, Who is Good, for eternal is God's goodness."*

4. Bendita sea la casa esta, | el hogar de su presencia,
donde guardamos su fiesta, | con alegría y permanencia.

Alabado sea su santo Nombre, | porque siempre nos apiadó.
Hodú lAdonáy ḵi-tób, | ḵi ləŋolám ḥasdó.

Blessed be this house, the domain of the One's presence, where God's feast is observed with joy and permanence.

Elevated be God's Holy Name ...

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452 It has been claimed that the song also has some traits of the ancient *lingua Franca* of the Western Mediterranean. Perhaps the most interesting of these elements is the word *manjares*, 'desserts' — a word that is lost in general Castilian, but which is still found in Italian as *mangiare (v.)*. It must be noted, however, that the word *manjares* can be found in other 17th century texts of Castilian Ladino as well.

453 The exception is the refrain, where the Curaçao version was used as the point of departure: The refrain typically is *"Alabado sea su santo Nombre, / porque siempre nos apiadó. / Load al Criador qu'es bueno, / que para siempre su merced."* In the Curaçao version however, the last two lines are "Odu ... jasdo." Because this actually is the Hebrew version of the Castilian lines otherwise sung, because of the resulting rhyme between lines 2 and 4, and because the lines "Hodú ... ḥasdó" are usually included as the conclusion in other versions, it can be safely assumed that these lines are the original rendering of the last two lines of the refrain. Accordingly, the refrain is given here in its restituted form.

Blessing after wine, the five fruits and baked foods other than bread

The blessing after wine is one of the bərakhót that show the most variation within the Sefardí traditions. Between the Dutch Sefardí 17th Century editions, Mediaeval haggadót (e.g., the *Kaufmann Haggadá*) and the Italiani sources of the 16th through 19th Centuries, there seems to be a very blurry line between "typical Sefardí" on the one hand and "typical Italiani" on the other. Two versions are provided here — both are of the 17th Century Dutch Sefardí tradition, but they represent the opposite ends of a scale from the terse, archaic Second Temple period imagery of the first to the general European diaspora form of the other. The text of the *Kaufmann Haggadá* lies between these extremes.

Each of the sources is incomplete in some way; some do not have the words for Šabbát, some lack some of the holidays, some are only in Ladino, etc. In those cases, the versions here are filled in with the lacking information.

The version chosen as the point of departure here is found in Amsterdam 1634, ff. 93b (Hebrew) and 94a (Ladino) as well as in Amsterdam 1650, ff. 26b–27a (Ladino) — in both sources as the final part of the Séder Haggadá šel Pèsaḥ, hence the archaic form of the bərakhá. We see clearly the division into the three parts here: First the food, then the land, then pray for Jerusalem; and as a conclusion, the words "who is good and does good" represent the core of the relatively newer fourth part of the grace after meals. In this version, Jerusalem with its Temple is referred to in a terse, matter-of-fact and present-tense way: *"Have mercy on Your people, and on Your city, and on Your Temple, and on Mount Ṣiyyón the dwelling of Your honour."*

1: Bless the food

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. ...

Blessed are You, ADONÁY, our *Elohím*, sovereign of the universe,

Barúkh attá ADONÁY, Elohénu mèlekh háŋolám,

Bendito tu .A. nuestro Dio Rey del mundo,

After baked goods:

... עַל הַמִּחְיָה
וְעַל הַכַּלְכָּלָה.

ŋal hamiḥyá vəŋal hakkalkalá,

sobre la vid, y sobre fruto de la vid,

for the vine and for the fruit of the vine,

After eating of the seven fruits:

... עַל הָעֵץ
וְעַל פְּרִי הָעֵץ.

ŋal haŋéṣ vəŋal pərí haŋéṣ,

sobre árbol, y sobre fruto de árbol,

for the tree and for the fruit of the tree,

After wine or juice of grapes:

... עַל הַגֶּפֶן
וְעַל פְּרִי הַגֶּפֶן.

ŋal haggèfen vəŋal pərí haggèfen,

sobre la vid, y sobre fruto de la vid,

for the vine and for the fruit of the vine,

In all cases, continue:

וְעַל תְּנוּבַת הַשָּׂדֶה.

and for the crops of the field.

vəŋal tənubàt hassadè;

y sobre renuevo del campo,

2: Bless the land

וְעַל אֶרֶץ חֶמְדָּה. טוֹבָה וּרְחָבָה.
שֶׁרָצִיתָ וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ.
לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ:

and for the land — the desirable,
good and wide,
which it pleased the One to give
as an inheritance to our parents —
to eat from its fruit
and to be sated from its good things.

vəŋal èreṣ ḥemdá,
tobá urḥabá,
šèraṣíta
vəhinḥàlta là'aboténu —
lè'ekhól mippiryáh
vəlišbóaŋ mittubáh.

y sobre tierra cobdiciable
buena y ancha,
que envoluntaste
y hiziste heredar a nuestros padres,
para comer de su fruto,
(y) para hartarse de su bien:

3: Bless Jerusalem

Alternative A:

רַחֵם עַל עַמָּךְ. וְעַל עִירָךְ. וְעַל הֵיכָלָךְ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָךְ.

Have mercy on Your people,
and on Your city,
and on Your Temple,
and on Ṣiyyón the dwelling of Your honour;

Raḥém ŋal ŋammákh,
vəŋal ŋirákh,
vəŋal hékhalákh,
vəŋal Ṣiyyón miškàn kəbodákh;

apiada *sobre tu pueblo,*
y sobre ti ciudad,
y sobre tu palacio,
y sobre Cion morada de tu honra.

Alternative B

This version of the section of Jerusalem, which can be found at the end of the regular Birkàt hammazón in Amsterdam 1634, o. 13f. (Hebrew and Ladino) and Amsterdam 1650, f. 6a–b. (Ladino), contains the more usual diaspora imagery of post-Temple Judaism. The Temple is not explicitly mentioned, hope for Jerusalem to be (re)built is expressed, and a wish for a speedy return to its midst concludes the petition.

רַחֵם יי אֱלֹהֵינוּ עָלֵינוּ. וְעַל יִשְׂרָאֵל עַמָּךְ.
וְעַל הַר צִיּוֹן מִשְׁכַּן כְּבוֹדָךְ. וּבְנֵה יְרוּשָׁלַםִ עִיר הַקֹּדֶשׁ.
בִּמְהֵרָה בְּיָמֵינוּ. וְהַעֲלֵנוּ לְתוֹכָהּ.

Have mercy, Adonáy our *Elohím*, on us,
and on Yisra'él Your people,
and on Mount Ṣiyyón
the dwelling of Your honour;
and build Yərúšalàim,
the holy city,
speedily and in our days,
and take us up in her midst.

Raḥém, Adonáy Elohénu, ŋalénu,
vəŋal Yisra'él ŋammákh,
vəŋal har Ṣiyyón
miškàn kəbodákh,
ubné Yərúšalàim,
ŋír hakkódeš,
bimhērá bəyaménu,
vəhàŋalénu lətokháh.

Apiada *.A. nuestro Dio sobre nos,*
y sobre Israel tu pueblo,
y sobre monte de Cion
morada de tu honra:
y fragua[454] *Ierusalaim*
ciudad de la santidad
ayna en nuestros dias,
y hazenos subir (á) entre ella,

On Šabbát, insert:

וְנַחֲמֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.

And comfort us
on this day of Šabbát.

Vənàḥaménu
bəyóm haššabbát hazzè.

Y consuelanos
en dia del Sabat este.

454 fragua (Amsterdam 1634), edifica (Amsterdam 1636; Amsterdam 1650)

Insertion for Roš Haššaná, roš ḥódeš or the three festivals:

On Roš Haššaná, say:

וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם הַזִּכָּרוֹן הַזֶּה.

And remember us for good on this day of memorial.	vəzokhrénu lətobá bəyóm roš hazzikkarón hazzè.	

On roš ḥódeš, say:

וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה.

And remember us for good on this day of the head of the month.	vəzokhrénu lətobá bəyóm roš haḥódeš hazzè.	*Y recuerdanos para bien* *en dia de Ros-hodes este.*

On all eight (in Israel: seven) days of Pèsaḥ, insert:

וְשַׂמְּחֵנוּ יי אֱלֹהֵינוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

and make us rejoice, Adonáy our *Elohím*, on this day of the festival of maṣṣót.	vəsamməḥénu, Adonáy Elohénu, bəyóm ḥàg hammaṣṣót hazzè.	*Y alegranos .A. nuestro Dio,* *en dia de pascua de las cenceñas erste,*

On Šábuŋót, say:

וְשַׂמְּחֵנוּ יי אֱלֹהֵינוּ בְּיוֹם חַג הַשָּׁבוּעוֹת הַזֶּה.

and make us rejoice, Adonáy our *Elohím*, on this day of the festival of weeks.	vəsamməḥénu, Adonáy Elohénu, bəyóm ḥàg haššábuŋót hazzè.	*Y alegranos* *en dia de Pascua de Sebuoth este.*

On Sukkót, including ḥól hammoŋéd through Hošaŋná Rabbá say:

וְשַׂמְּחֵנוּ יי אֱלֹהֵינוּ בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה.

and make us rejoice, Adonáy our *Elohím*, on this day of the festival of huts.	vəsamməḥénu, Adonáy Elohénu, bəyóm ḥàg hassukkót hazzè.	*Y alegranos* *en dia de Pascua de Sucoth este.*

On Šəminí ŋAṣèret and Simḥàt Torá, say:

וְשַׂמְּחֵנוּ יי אֱלֹהֵינוּ בְּיוֹם שְׁמִינִי חַג עֲצֶרֶת הַזֶּה.

and make us rejoice, Adonáy our *Elohím*, on this eighth day of the festival of assembly.	vəsamməḥénu, Adonáy Elohénu, bəyóm šəminí ḥàg ŋaṣèret hazzè.	

(4: Who is good and does good)

(כִּי אַתָּה טוֹב וּמֵטִיב לַכֹּל:)[455]

(for You are good and do good towards all.)	(ki attá tób umētíb lakkól.)	*(que tu bueno y benefician a todos.)*

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455 **Ki attá tób umētíb lakkól?** Maimonides says: וְיֵשׁ מִי שֶׁמּוֹסִיף בִּבְרָכָה שֶׁמֵּעֵין שָׁלוֹשׁ קוֹדֶם חֲתִימָה. כִּי אֵל טוֹב וּמֵטִיב אַתָּה. שֶׁהוּא מֵעֵין בְּרָכָה רְבִיעִית. וְיֵשׁ מִי שֶׁאוֹמֵר שֶׁלֹּא תִּיקְּנוּ בְּרָכָה רְבִיעִית אֶלָּא בְּבִרְכַּת הַמָּזוֹן בִּלְבַד: "And there are those who add to the bərakhá which is of three sources, before the ḥatimá (conclusion): 'ki Él tób umētíb attá' — which has its source in the fourth bərakhá. And there are those who say that one does not restore it with a fourth bərakhá, except for in the Birkàt hammazón only." (*Mišné Torá, Séfer àhabá, Hilkhót bərakhót* 8:14)

The leader reads the ḥatimá:

בָּרוּךְ אַתָּה יְיָ. עַל הָאָֽרֶץ ...

Blessed are You, Adonáy, **for the land, ...**	**Barúkh attá Adonáy,** **ŋal ha'áreṣ ...**	***Bendito tu .A.*** ***sobre la tierra ...***
After baked foods other than bread, conclude: ... וְעַל הַמִּחְיָה וְעַל הַכַּלְכָּלָה: **... vəŋal hammiḥyá vəŋal hakkalkalá.** ***... y sobre la bivienda, y sobre el govierno.*** **... and for the drinks and for the sustenance.**	*After the five fruits, conclude:* ... וְעַל פְּרִי הָעֵץ: **... vəŋal pərí haŋéṣ.** ***... y sobre [fruto] del Arbol.*** **... and for the fruit of the tree.**	*After wine or juice of grapes, conclude:* ... וְעַל פְּרִי הַגָּֽפֶן: **... vəŋal pərí haggèfen.** ***... y sobre fruto de la vid.*** **... and for the fruit of the vine.**
After these baked foods from crops grown in the land of Israel, some say to conclude: ... וְעַל מִחְיָתָהּ וְעַל כַּלְכֳּלָתָהּ: **... vəŋal miḥyáh vəŋal kalkálatáh.** **... and for her drinks and for her sustenance.**	*After the five fruits grown in the land of Israel, some say to conclude:* ... וְעַל פֵּירוֹתֶֽיהָ: **... vəŋal pérotèha.** **... and for her fruits.**	*After wine or juice of grapes grown in the land of Israel, some say to conclude:* ... וְעַל פְּרִי גַּפְנָהּ: **... vəŋal pərí gafnáh.** **... and for the fruit of her vines.**

Occasional prayers and variant texts

Kaddíš in Hebrew (British Sefardí Reform)

The following version of the Kaddíš as then used by the West London Synagogue of British Jews is quoted here from the 1843 edition of the *Prayers for the Day of Atonement*.[456] The Kaddíš follows the traditional Western Sefardí Kaddíš in all but a couple minor details, but differs more significantly in that it is translated from the original Aramaic into Hebrew.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמוֹ הַגָּדוֹל: (אָמֵן) בָּעוֹלָם אֲשֶׁר בָּרָא כִרְצוֹנוֹ. וְיַמְלִיךְ
מַלְכוּתוֹ. וְיַצְמַח יְשׁוּעָתוֹ. וִיקָרֵב מְשִׁיחוֹ. (אָמֵן) בְּחַיֵּיכֶם וּבְיָמֵיכֶם וּבְחַיֵּי
כָל־בֵּית יִשְׂרָאֵל בִּמְהֵרָה וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן: (אָמֵן)

יְהִי שְׁמוֹ הַגָּדוֹל מְבוֹרָךְ. לְעוֹלָם וּלְעוֹלְמֵי עוֹלָמִים:

יִתְבָּרַךְ. וְיִשְׁתַּבַּח. וְיִתְפָּאַר. וְיִתְרוֹמַם. וְיִתְנַשֵּׂא. וְיִתְהַדַּר. וְיִתְעַלֶּה.
וְיִתְהַלָּל. שֵׁם הַקָּדוֹשׁ בָּרוּךְ הוּא: (אָמֵן) לְמַעְלָה מִן כָּל־בְּרָכוֹת.
שִׁירוֹת. וְתֻשְׁבָּחוֹת. הַנֶּאֱמָרִים בָּעוֹלָם. וְאִמְרוּ אָמֵן: (אָמֵן)

Kaddíš Ləŋélla ends here. (Insertions added here for Kaddíš dərabbanán and Kaddíš Titkabbàl.)
Kaddíš Yəhé šəlamá rabbá continues directly:

יְהִי שָׁלוֹם רַב מִן הַשָּׁמַיִם. חַיִּים. וְשָׂבָע. וִישׁוּעָה. וְנֶחָמָה. וּרְפוּאָה.
וּגְאוּלָה. וּסְלִיחָה. וְכַפָּרָה. וְרֵוַח. וְהַצָּלָה. לָנוּ. וּלְכָל־יִשְׂרָאֵל. וְאִמְרוּ
אָמֵן: (אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו. הוּא יַעֲשֶׂה שָׁלוֹם. עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן: (אָמֵן)

456 West London 1843:4, o. 21–22.

ŋAl hannissím on Ḥanukká

To be read in the ŋAmidá and in the Birkàt hammazón on all days of Ḥanukká:

עַל הַנִּסִּים. עַל הַפּוּרְקָן. עַל הַגְּבוּרוֹת. וְעַל הַתְּשׁוּעוֹת.
וְעַל הַנִּפְלָאוֹת. וְעַל הַנֶּחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ.
בַּיָּמִים הָהֵם. בַּזְּמַן הַזֶּה:

For the signs, for the redemption,	ŋAl hannissím, ŋal happurkán,	*Por los milagros, por la redemcion,*
for the heroic acts and for the salvations	ŋal haggəburót, vəŋal hattəšuŋót,	*por las barraganias, y por las salvaciones*
and for the wonders and for the consolations	vəŋal hannifla'ót, vəŋal hannèḥamót	*y por las maravillas y por los conortes*
which You made for our ancestors	šèŋasíta là'aboténu,	*q[ue] hiziste á nuestros padres*
in those days, in this season:	bayyamím hahém, bazzəmàn hazzè.	*en los dias essos, enel tiempos este.*

בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוּנַאי וּבָנָיו.
כְּשֶׁעָמְדָה עֲלֵיהֶם מַלְכוּת יָוָן עַל עַמְּךָ יִשְׂרָאֵל.
לְשַׁכְּחָם מִתּוֹרָתָךְ. וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנָךְ:

In the days of Mattityáhu son of Yóḥanán,	Bimé Mattityáhu ben-Yóḥanan	*En dias de Matityahu hijo de Iohanã*
the Ḥašmunaian high priest, and his sons,	kohén gadól Ḥašmunày ubanáv,	*sacerdotegrande Hasmunay y sus hijos,*
when it arose against them,	kəšeŋáməda ŋalēhèm	*quando estuvo sobre ellos*
the kingdom of Greece,	malkhút Yaván	*reyno de Grecia*
against Your people Yisra'él,	ŋal ŋamməkhá Yisra'él,	*sobre tu pueblo Israel,*
to make them forget Your Torá,	ləšakkəḥám mitTóratákh,	*para hazerlos olvidar de tu ley,*
and to make them transgress	ulhàŋabirám	*y para hazerlos passar*
from the statutes of Your will.	mēḥukké rəṣonákh.	*de fueros de tu voluntad.*

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים. עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם.
רַבְתָּ אֶת רִיבָם. דַּנְתָּ אֶת דִּינָם. נָקַמְתָּ אֶת נִקְמָתָם.
מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים. וְרַבִּים בְּיַד מְעַטִּים.
וּרְשָׁעִים בְּיַד צַדִּיקִים. טְמֵאִים בְּיַד טְהוֹרִים.
וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ.
וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמָךְ.
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפוּרְקָן כְּהַיּוֹם הַזֶּה:

And [then] You, in Your great mercy,	Və’attá, bəraḥamèkha hárabbím,	*Y tu por tus piadades las muchas,*
rose up for them in the time of their trouble:	ŋamàd’ta lahèm bəŋét ṣaratám,	*estuviste por ellos en hora de su angustia:*
You contended for them;	rábta et-ribám,	*barajaste á su baraja,*
You pleaded their cause;	dánta et-dinám,	*juzgaste á sus juizios,*
You avenged their wrongs; —	nakàmta et-nikmatám,	*vengaste á sus venganças,*
You gave giants into the hands of weak ones;	masàrta gibborím bəyàd ḥalaším,	*entregaste barraganes en poder de flacos,*
and many into hands of few;	vərabbím bəyàd məŋattím,	*y muchos en poder de pocos,*
and wicked ones into hands of righteous ones;	uršaŋím bəyàd ṣaddikím,	*y malos en poder de justos,*
impure ones into hands of pure ones;	təmē’ím bəyàd təhorím,	*y immundos en poder de limpios,*
and arrogant ones into hands	vəzēdím bəyàd	*y sobervios en poder*
of those who work for Your Torá.	ŋósəké Tóratèkha,	*de trabajantes (en) tu ley:*

And for Yourself, You made	ulkhá ŋasíta	*y á ti hiziste*
a Great and Holy Name in Your universe;	Šém gadól vəkadóš bəŋólamákh,	*nombre grande y santo en tu mundo,*
and for Your people Yisra’él, You made	ulŋamməkhá Yisra’él ŋasíta	*y á tu pueblo Israel hiziste*
a great salvation and redemption,	təšuŋá gədolá ufurkàn	*salvacion grande, y redempcion*
as on this day.	kəhayyóm hazzè.	*como el dia este.*

וְאַחַר כַּךְ בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ. וּפִנּוּ אֶת הֵיכָלֶךָ.
וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ. וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ.
וְקָבְעוּ שְׁמוֹנָה יָמִים אֵלּוּ בְּהַלֵּל וּבְהוֹדָאָה:

And after this	Və’aḥar kákh	*Y empos esto*
came Your children	bá’u banèkha	*vinieron tus hijos*
to the Shrine of Your House; —	lidbír bētèkha,	*á entrada de tu casa;*
and they cleansed Your Temple;	ufínu et-hékhalákh,	*y escombraron á tu palacio,*
and they purified Your sanctuary;	vətíharú et-mikdašákh,	*y alimpiaron á tu santuario,*
and they lit lamps	vəhidlíku nērót	*y hizieron encender candelas*
in Your holy courts;	bəḥaṣrót kodšákh,	*en cortes de tu santidad,*
and they appointed these eight days	vəkábəŋú šəmoná yamím éllu	*y establecieron ocho dias estos*
with praise and with thanksgiving.	bəhallél ubhóda’á.	*con loor, y con alabacion.*[457]

כַּשֵּׁם שֶׁעָשִׂיתָ עִמָּהֶם נֵס וָפֶלֶא. כֵּן עֲשֵׂה עִמָּנוּ
יהוה אֱלֹהֵינוּ נִסִּים וְנִפְלָאוֹת בָּעֵת וּבָעוֹנָה הַזֹּאת.
וְנוֹדֶה לְשִׁמְךָ הַגָּדוֹל סֶלָה:

As You made them	Kaššém šèŋasíta ŋimmahèm	*Assi como hiziste con ellos*
a sign and a wonder,	nés vafèle,	*milagro y maravilla,*
thus make us, Adonáy our *Elohím*,	kén ŋasé ŋimmánu Adonáy Elohénu	*assi haz con nos .A. Nuestro Dio*
signs and wonders	nissím vənifla’ót	*milagros y maravillas*
in this time and moment;	baŋét ubáŋoná hazzót,	*en la hora y enel punto este,*
and we thank Your great Name. Always!	vənodè ləšimkhá haggadól; sèla!	*y loaremos á tu nombre el grande siempre.*

457 Ladino: Amsterdam 1634, o. 30 f.

ŋAl hannissím on Purím

To be read in the ŋAmidá and in the Birkàt hammazón on the day of Purím:

עַל הַנִּסִּים. עַל הַפּוּרְקָן. עַל הַגְּבוּרוֹת. וְעַל הַתְּשׁוּעוֹת.
וְעַל הַנִּפְלָאוֹת. וְעַל הַנֶּחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ.
בַּיָּמִים הָהֵם. בַּזְּמַן הַזֶּה:

For the signs, for the redemption,
for the heroic acts and for the salvations
and for the wonders and for the consolations
which You made for our ancestors
in those days, in this season:

ŋAl hannissím, ŋal happurkán,
ŋal haggəburót, vəŋal hattəšuŋót,
vəŋal hannifla'ót, vəŋal hannèḥamót
šèŋasíta là'aboténu,
bayyamím hahém, bazzəmàn hazzè.

Por los milagros, por la redemcion,
por las barraganias, y por las salvaciones
y por las maravillas y por los conortes
q[ue] hiziste á nuestros padres
en los dias essos, enel tiempos este.

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה.
כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע.
בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת כָּל־הַיְּהוּדִים.
מִנַּעַר וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד.
בִּשְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים עָשָׂר. הוּא חֹדֶשׁ אֲדָר.
וּשְׁלָלָם לָבוֹז.

In the days of Mordekhày and Estér,
in Šušán the capital city [of Persia],
when the wicked Hamán arose against them,
trying to destroy, murder and annihilate
all the Jews —
from young to old,
babies and women — in one day,
on the thirteenth of the twelfth month,
that is the month of Adár,
and to take the spoil of them for booty.

Bimé Mordəkhày və'Estér
bəŠušàn habbirá,
kəšèŋamàd ŋalēhèm Hamán hárašáŋ,
bikkéš ləhašmíd, làharóg ul'abbéd
et-kol-hayyəhudím,
minnàŋar veŋàd zakén,
tàf vənaším, bəyóm eḥád,
bišlošá ŋasár ləḥódeš šeném ŋasár,
hú ḥódeš Adár,
ušlalám labóz.

En dias de Mordehay y Ester
en Susan la Metropolitana,
quando se paró cõtra ellos Aman el malo,
busco por destruir, por matar y por deperder
á todos los Iudios,
de moço y hasta viejo,
familia y mugeres en dia uno,
en treze del mes dozeno,
el mes Adar,
y su despojo para prear.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַֽרְתָּ אֶת עֲצָתוֹ.
וְקִלְקַֽלְתָּ אֶת מַֽחֲשַׁבְתּוֹ. וַֽהֲשֵׁבֽוֹתָ לּוֹ גְמוּלוֹ בְּרֹאשׁוֹ.
וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ:

And [then] You, in Your great mercy,
frustrated his counsel
and voided his plans,
and turned his revenge against his head,
and they hanged him and his sons
on the tree[458].

Və'attá, bəràḥamèkha hárabbím,
hēfàrta et-ŋaṣató,
vəkilkàlta et-màḥašabtó,
vàhašēbóta lo gəmuló bərošó,
vətalú otó və'et-banáv
ŋal haŋéṣ.

Y tu por tus piadades las muchas
baldaste á su consejo,
y dañaste á su pensamiento,
y hiziste tornar á el su gualardon en su cabeça,
y ahorcaron a el y à sus hijos
sobre la horca.

כַּשֵּׁם שֶׁעָשִֽׂיתָ עִמָּהֶם נֵס וָפֶֽלֶא. כֵּן עֲשֵׂה עִמָּֽנוּ
יהוה אֱלֹהֵֽינוּ נִסִּים וְנִפְלָאוֹת בָּעֵת וּבָֽעוֹנָה הַזֹּאת.
וְנוֹדֶה לְשִׁמְךָ הַגָּדוֹל סֶֽלָה:

As You made them
a sign and a wonder,
thus make us, Adonáy our *Elohím*,
signs and wonders
in this time and moment;
and we thank Your great Name. Always!

Kaššém šèŋasíta ŋimmahèm
nés vafèle,
kén ŋasé ŋimmánu Adonáy Elohénu
nissím vənifla'ót
baŋét ubáŋoná hazzót,
vənodè ləšimkhá haggadól; sèla!

Assi como hiziste con ellos
milagro y maravilla,
assi haz con nos .A. Nuestro Dio
milagros y maravillas
en la hora y enel punto este,
y loaremos á tu nombre el grande siempre.

458 On the tree, *i.e.*, on the gallows.

Other prayers

Vattitpallél Ḥanná

“Vattitpallél Ḥanná” (1 Šəmu’él 2:1–10) is the prayer uttered by Ḥanná, the third of the seven nəbi’ót (female prophets) after she went to the Tabernacle in Šiló, made a sacrifice and left her son Šəmu’él with ŋĒlí hakkohén. Šəmu’él was later to become one of the great nəbi’ím (male prophets) in Yisra’él. “Vattitpallél Ḥanná” is traditionally read as part of the Bakkašót before the Zəmirót (Pesuké dəzimrá) in the morning service by those Sefardím who have the custom to. read the Bakkašót.

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר

עָלַץ לִבִּי בַּיהוָה רָמָה קַרְנִי בַּיהוָה

רָחַב פִּי עַל־אוֹיְבַי כִּי־שָׂמַחְתִּי בִּישׁוּעָתֶךָ׃

And Ḥanná prayed and said:

Exult does my heart in Adonáy, | high is my horn in Adonáy;
wide is my mouth over my enemies, | for I rejoice in Your salvation!

Vattitpallél Ḥanná vattomàr:

ŋAlàṣ libbí bàAdonáy, | ráma karní bàAdonáy;
ráḥab pí ŋal óyəbày, | kí-samàḥti bišúŋatèkha.

אֵין־קָדוֹשׁ כַּיהוָה כִּי־אֵין בִּלְתֶּךָ

וְאֵין צוּר כֵּאלֹהֵינוּ׃ אַל־תַּרְבּוּ תְדַבְּרוּ

גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם

כִּי אֵל דֵּעוֹת יְהוָה וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

None is holy like Adonáy, for none is beside You;
and no rock is like our *Elohím*.
Do not multiply talk that is overly proud,
let arrogance leave from your mouth,
for an *Él* of knowledge is Adonáy,
and unto God the deeds are weighed.

Én-kadóš kàAdonáy, ki-’én biltèkha;
və’én ṣúr kÉlohénu.
Al-tarbú tədabbərú gəbohá gəbohá,
yēṣé ŋaták mippikhém,
ki Él dēŋót Adonáy,
vəló nitkənú ŋalilót.

קֶ֣שֶׁת גִּבֹּרִ֣ים חַתִּ֑ים וְנִכְשָׁלִ֖ים אָ֥זְרוּ חָֽיִל׃
שְׂבֵעִ֤ים בַּלֶּ֙חֶם֙ נִשְׂכָּ֔רוּ וּרְעֵבִ֖ים חָדֵ֑לּוּ
עַד־עֲקָרָה֙ יָלְדָ֣ה שִׁבְעָ֔ה וְרַבַּ֥ת בָּנִ֖ים אֻמְלָֽלָה׃

Kèšet gibborím ḥattím;
vənikhšalím ázru ḥáyil.
Səbēŋím ballèḥem niskáru,
urŋēbím ḥadéllu;
ŋad ŋakará yálədá šibŋá,
vərabbàt baním umlála.

The bows of the mighty are broken,
and stumblers are girded with strength.
The sated hire themselves out for bread,
and those who were hungry ceased;
to the barren, seven were born,
and the one who had many languished.

יְהוָ֖ה מֵמִ֣ית וּמְחַיֶּ֑ה מוֹרִ֥יד שְׁא֖וֹל וַיָּֽעַל׃
יְהוָ֖ה מוֹרִ֣ישׁ וּמַעֲשִׁ֑יר מַשְׁפִּ֖יל אַף־מְרוֹמֵֽם׃
מֵקִ֨ים מֵעָפָ֜ר דָּ֗ל מֵֽאַשְׁפֹּת֙ יָרִ֣ים אֶבְי֔וֹן
לְהוֹשִׁיב֙ עִם־נְדִיבִ֔ים וְכִסֵּ֥א כָב֖וֹד יַנְחִלֵ֑ם
כִּ֤י לַֽיהוָה֙ מְצֻ֣קֵי אֶ֔רֶץ וַיָּ֥שֶׁת עֲלֵיהֶ֖ם תֵּבֵֽל׃

Adonáy mēmít umḥayyè; moríd šə’ól vayyàŋal.
Adonáy moríš umàŋašír; mašpíl af-məromém.
Mēkím méŋafár dál, mé’ašpót yarím ebyón,
ləhošíb ŋim-nədibím, vəkhissé khabód yanḥilém;
kí làAdonáy məṣùkē èreṣ,
vayyášet ŋalēhèm tēbél.

Adonáy kills and gives life; brings down to the grave and brings up.
Adonáy makes poor and makes rich; brings low and also lifts high.
He raises the poor from the dust, from the dung he lifts the needy,
to seat the along with princes, and inherit the throne of glory;
for Adonáy does own the pillars of Earth,
and placed the world upon them.

רַגְלֵי חֲסִידָיו יִשְׁמֹר
וּרְשָׁעִים בַּחֹשֶׁךְ יִדָּמּוּ
כִּי־לֹא בְכֹחַ יִגְבַּר־אִישׁ׃
יְהוָה יֵחַתּוּ מְרִיבָיו
עָלָיו בַּשָּׁמַיִם יַרְעֵם
יְהוָה יָדִין אַפְסֵי־אָרֶץ
וְיִתֶּן־עֹז לְמַלְכּוֹ
וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

The feet of the pious God guards,
but the wicked shall be made quiet in darkness;
for not by strength shall humans be mighty.
The strivers against Adonáy shall be shattered,
against them God shall thunder in Heaven,
Adonáy will judge the ends of the earth;
and give might to God's king,
and exalt the horn of God's anointed one.

Raglé ḥasidáv yišmór,
uršaŋím baḥóšekh yiddámmu;
ki-ló bəkhóaḥ yigbar-íš.
Adonáy yēḥàttu məribáv,
ŋaláv baššamàyim yarŋém,
Adonáy yadín afsē-‘áreṣ;
vəyitten-ŋóz ləmalkó,
vəyarém kèren məšiḥó.

Pizmoním (songs)

Pizmón (He. פִּזְמוֹן), *pl.* pizmoním (He. פִּזְמוֹנִים) is the common Sefardí as well as Mizraḥí term for Mediaeval religious poems that are not (usually) included in the core of the religious services, but which are often sung at the table during meals, especially on Šabbát or Yom Tób. Amongst Aškenazím, these songs are more commonly known as "zəmirót" (He. זְמִירוֹת).[459]

The first significant author of pizmoním was *Dunaš ben Labrát* (920−990 CE), who revolutionised Hebrew poetry through utilising Arabic poetic meters, matching the reduced vowels of Hebrew with the short vowels of Arabic, and end rhyme — creating a style of Hebrew poetry with a rhythmic drive and structural lucidity completely different from the earlier *piyyutím* of the *kərobá* style with their freer rhythm and dependence solely on poetic imagery rather than metric structure.

This new style of Hebrew poetry was based to a great part on comparative linguistics. Already in the 800s CE, the Jewish grammarian and scholar of Semitic linguistics *Yəhudá ibn Qurayš* from Tahert (Tahort, Tiaret) in Algeria established a structural link between the Semitic languages on basis of comparative studies of the verb inflection of Hebrew and Arabic; additionally, he established the link between these Semitic languages and the Berber languages of the Maghreb. Following this school of thought, as well as the rules of nikkúd as utilised in the works of the masoretes, and the beginnings of systematic Hebrew grammar as formulated by Saŋadyá Ga'ón, Dunaš ben Labrát realised that the phonological systems of Arabic and Hebrew must be seen as closely related to each other. Realising the rôle of the ḥatáf vowels (אֲ אֳ אֱ) as reduced vowels of a similar nature to the šəvá (אְ), he matched these up with the short Arabic vowels, establishing a contemporary system of full versus reduced syllables. This system being established, he wrote his Hebrew poetry in Arabic meters with their systematic sequences of long and short syllables.

459 Note that in most Sefardí traditions, the term *Zəmirót* is usually used as the name of the part of the morning prayer that is known amongst Aškenazím as *Pəsuké dəzimrá* (He. פְּסוּקֵי דְזִמְרָא).

Dərór yikrá

By Dunaš Ibn Labrát (ca 920–990 CE)[460]

א׳ דְּרוֹר יִקְרָא לְבֵן עִם בַּת.
וְיִנְצָרְכֶם כְּמוֹ בָבַת.
נְעִים שִׁמְכֶם וְלֹא יֻשְׁבַּת.
שְׁבוּ נֽוּחוּ בְּיוֹם שַׁבָּת:

ב׳ דְּרוֹשׁ נָוִי וְאֽוּלָמִי.
וְאוֹת יֶשַׁע עֲשֵׂה עִמִּי.
נְטַע שׂוֹרֵק בְּתוֹךְ כַּרְמִי.
שְׁעֵה שַׁוְעַת בְּנֵי עַמִּי:

ג׳ דְּרוֹךְ פּוּרָה בְּתוֹךְ בָּצְרָה.
וְגַם בָּבֶל אֲשֶׁר גָּבְרָה.
נְתוֹץ צָרַי בְּאַף וְעֶבְרָה.
שְׁמַע קוֹלִי בְּיוֹם אֶקְרָא:

ד׳ אֱלֹהִים תֵּן בַּמִּדְבָּר הַר.
הֲדַס שִׁטָּה בְּרוֹשׁ תִּדְהָר.
וְלַמַּזְהִיר וְלַנִּזְהָר.
שְׁלוֹמִים תֵּן כְּמֵי נָהָר:

ה׳ הֲדוֹךְ קָמֵי חַי אֵל קַנָּא.
בְּמוֹג לֵבָב וּבִמְגִנָּה.
וְנַרְחִיב פֶּה וּנְמַלְאֶנָּה.
לְשׁוֹנֵנוּ לְךָ רִנָּה:

ו׳ דְּעֵה חָכְמָה לְנַפְשֶׁךָ.
וְהִיא כֶתֶר לְרֹאשֶׁךָ.
נְצוֹר מִצְוַת אֱלֹהֶיךָ.
שְׁמוֹר שַׁבַּת קָדְשֶׁךָ:

460 Dunaš Ibn Labrát was born ca 920 CE in Fez in Morocco into a family with roots in Baghdad. He travelled east to Babylonia and studied with Saŋadyá ben Yoséf, originally of Fayyûm in Egypt, the Ga'ón of Sura. From Saŋadyá Ga'ón, he learned systematic grammar and from his North African early contemporaries, Yəhudá ibn Qurayš and Dunaš ibn Tamím, he learned the systematic comparative study of Hebrew and Arabic. Dunaš ben Labrát is unequivocally credited with creating the new style of Hebrew poetry which treats reduced-vowel syllables as short and utilises quantity-based Arabic meters and end-rhyme. Dunaš ben Labrát died in 990 CE. Very few of Dunaš's celebrated and controversial poems survived past his own lifetime, but amongst the few that did, the still-popular "Dərór yikrá" is a textbook example of his innovative style.

Adón ŋolám

by Šəlomó ben Yəhudá ibn Gabirol (1021–ca 1058 CE)[461]

א׳ אֲדוֹן עוֹלָם אֲשֶׁר מָלָךְ
בְּטֶרֶם כָּל־יְצִיר נִבְרָא:
לְעֵת נַעְשָׂה כְחֶפְצוֹ כֹּל
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:

ב׳ וְאַחֲרֵי כִּכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה. וְהוּא הֹוֶה
וְהוּא יִֽהְיֶה בְּתִפְאָרָה:

ג׳ וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁילוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְלוֹ הָעֹז וְהַמִּשְׂרָה:

461 Šəlomó ben Yəhudá ibn Gabirol (b. 1021 CE in Málaga in Andalucía; d. ca 1058 in Valencia) was a prolific Sefardí poet and philosopher who is known both for his Hebrew poems, some of which have a central rôle in the liturgy, and for his philosophical work best known under the name of its Latin translation, *Fons Vitæ*. The latter is one of the first works of the neo-Platonic school in Mediaeval Europe and came to play a profound rôle far beyond Jewish circles. Of his liturgical works, the greatest work is undoubtedly *Kéter Malkhút*. The *Az'harót*, an enumeration of the 613 miṣvót, plays a central rôle in the liturgy of Šábuŋót in many rites. He also wrote over a hundred piyyutím and səliḥót, many of which are used in the Sefardí, Romaniote and Aškenazí rites — and some of them even in the Karaite rite. *Adón ŋolám* is one of the most well-known of these. It is used by many during the Bakkašót before the regular morning service; many read it as part of the prayers before retiring; amongst most Sefardím and Aškenazím it is used for the conclusion of the Təfillá (Šàḥarít with Musáf) on Šabbát mornings; and some, mainly Aškenazím, sing it instead of *Yigdàl* by the end of the Friday night service.

Only Sefaradim include the following verse:

ד׳ (בְּלִי עֵרֶךְ. בְּלִי דִימוּן.
בְּלִי שִׁנּוּי וּתְמוּרָה:
בְּלִי חִבּוּר. בְּלִי פִרוּד.
גָּדוֹל כֹּחַ וּגְבוּרָה:)

All minhagím continue:

ה׳ וְהוּא אֵלִי וְחַי גֹּאֲלִי.
וְצוּר חֶבְלִי בְּיוֹם צָרָה:
וְהוּא נִסִּי וּמָנוּסִי.
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:

ו׳ בְּיָדוֹ אַפְקִיד רוּחִי
בְּעֵת אִישַׁן וְאָעִירָה:
וְעִם רוּחִי גְּוִיָּתִי.
אֲדֹנָי לִי וְלֹא אִירָא:

O ruling Master of all age,	1)	Ădōn ŋōlám	ăšèr mālákh
from ere created was all shape.		bətèrem kol-	yəṣír nibrá.
And when God made, as all was made,		Ləŋét naŋsá	kəḥefṣó kól
then, Sovereign, Your Name was called.		ăzày, Mèlekh,	Šəmó nikrá.
And when it ends, the end of all —	2)	Və’àḥăré	kikhlót hakkól
alone God reigns with awesome pow’r.		ləbaddó yim-	lókh nōrá.
The One Who was, the One Who is,		VəHú hayá,	vəHú hōvè,
the One Who’ll be in gloriousness.		vəHú yìh’yè	bətif’ārá.
And God is One, the Only One,	3)	VəHú eḥád	və’én šēní
[both] in God’s reign [and] in God’s design.		ləhamšīló	ləhaḥbīrá.
With no beginning, nor with end,		Bəlí rēšít,	bəlí takhlít,
and God’s the might, the power, is.		vəló hāŋóz	vəhammisrá.

Only Sefardím include verse 4:

Cannot be numbered, nor equalled,	4)	Bəlí ŋérekh,	bəlí dimyón,
and nor be changed, and nor exchanged.		bəlí šinnúy	utmurá.
Is not divided, nor adjoined,		Bəlí ḥibbúr	bəlí fīrúd,
is great in force and great in might.		gədól kóaḥ	ugburá.

All continue:

This is my God, my living help,	5)	VəHú Ēlí	vəḥày gó’ălí,
the saving rock in troubled days.		vəṣúr ḥeblí	bəyóm ṣārá.
This is my sign and my refuge,		VəHú nissí	umánūsí,
the lot I have when I do call.		mənát kōsí	bəyóm ekrá.
In th’ Hand of God I put my soul,	6)	Bəyādó af-	kíd rūḥí,
in time of sleep, so I will awake.		bəŋét īšàn	və’āŋírā.
And with my soul my body too;		Vəŋìm rūḥí	gəviyyātí,
my Master with me — I do not fear!		Ădōnāy lí,	vəló īrá.

Ki ešmərá šabbát

by Abrahám Ibn ŋEzrá (1089−1164 CE)

כִּי אֶשְׁמְרָה שַׁבָּת. אֵל יִשְׁמְרֵֽנִי.
אוֹת הִיא לְעֽוֹלְמֵי עַד בֵּינוֹ וּבֵינִי:

אָסוּר מְצֹא חֵֽפֶץ לַֽעֲשׂוֹת דְּרָכִים.
גַּם מִלְּדַבֶּר בּוֹ דִּבְרֵי צְרָכִים.
דִּבְרֵי סְחוֹרָה אוֹ דִבְרֵי מְלָכִים.
אֶהְגֶּה בְּתוֹרַת אֵל וּתְחַכְּמֵֽנִי: (כִּי אֶשְׁמְרָה ...)

בּוֹ אֶמְצְאָה תָמִיד נֹֽוחַ לְנַפְשִׁי.
הִנֵּה לְדוֹר רִאשׁוֹן נָתַן קְדוֹשִׁי.
מוֹפֵת בְּתֵת לֶֽחֶם מִשְׁנֶה בַּשִּׁשִּׁי.
כָּכָה בְּכָל־שִׁשִּׁי יַכְפִּיל מְזוֹנִי: (כִּי אֶשְׁמְרָה ...)

רָשַׁם בְּדַת הָאֵל חֹק אֶל־סְגָנָיו.
בּוֹ לַֽעֲרוֹךְ לֶֽחֶם פָּנִים לְפָנָיו.
עַל־כֵּן לְהִתְעַנּוֹת־בּוֹ. עַל־פִּי נְבוֹנָיו
אָסוּר. לְבַד מִיּוֹם כִּפּוּר עֲוֹנִי: (כִּי אֶשְׁמְרָה ...)

הַיּוֹם מְכֻבָּד הוּא יוֹם תַּעֲנוּגִים.
לֶחֶם וְיַיִן טוֹב. בָּשָׂר וְדָגִים.
הַשְּׂמֵחִים בּוֹ הֵם שִׂמְחָה מַשִּׂיגִים.
כִּי יוֹם שְׂמָחוֹת הוּא וּתְשַׂמְּחֵנִי: (כִּי אֶשְׁמְרָה ...)

מֵחֵל מְלָאכָה בּוֹ סוֹפוֹ לְהַכְרִית.
עַל־כֵּן אֲכַבֵּס בּוֹ לִבִּי כְּבוֹרִית.
אֶתְפַּלְּלָה אֶל אֵל עַרְבִית וְשַׁחֲרִית.
מוּסָף וְגַם מִנְחָה הוּא יַעֲנֵנִי:

Yodúkha raŋyonáy

By Yisra'él Najara (1533–1599 CE)[462]

יוֹדוּךָ רַעְיוֹנַי יי רוֹעִי.
בְּיוֹם שַׁבָּת קֹדֶשׁ יוֹם הַשְּׁבִיעִי.

יוֹם אֲשֶׁר כִּלִּיתָ בּוֹ כָּל־מְלַאכְתֶּךָ.
אוֹמַר כִּי שָׂרִיתָ עַל כָּל־זוּלָתֶךָ.
וּמַעֲשִׂים עָשִׂיתָ. אֵין לְבַלּוֹתֶךָ.
לִי בֶן אֲמָתֶךָ חִישׁ לְהַרְגִּיעִי: יוֹדוּךָ רַעְיוֹנַי ...

שְׁבִיעִי בָּחַרְתָּ מִכָּל־הַמִּנְיָנִים.
וְאוֹתוֹ קִדַּשְׁתָּ בִּשְׁבוּעוֹת וְשָׁנִים.
חִישׁ אֲשֶׁר נָשָׂאתָ לְגֶזַע אֱמוּנִים.
וּפְדֵם מֵאֲסוֹנִים אָרְחִי וְרִבְעִי: יוֹדוּךָ רַעְיוֹנַי ...

462 Yisra'él Najara was born about 1530 CE in Damascus in Syria, but his father was born in Jerusalem. Yisra'él Najara died about 1599 CE in ŋAzá (Gaza).

רְצֵה בִמְנֽוּחָתִי יוֹם זֶה מְנוּחָה.
וּבְיוֹם עֲבֽוֹדָתִי הַמְצִאלִי הַרְוָחָה.
וְהָכֵן לִשְׁבִֽיתָתִי מַשְׂאֵת וַֽאֲרוּחָה.
וְשָׂשׂוֹן וְשִׂמְחָה יִֽהְיֶה שַֽׁעֲשׁוּעִי: יוֹדֽוּךָ רַעְיוֹנַי ...

אֶל עוֹלָם שֶׁכֻּלּוֹ שַׁבָּת תְּזַכֵּֽנִי.
וְנֵֽרְךָ בְּהִלּוֹ שִׂים אוֹר בַּֽעֲדֵֽנִי.
וְאֶל מִשְׁכַּן שִׁילֹה. תָּשׁוּב תַּֽעֲלֵֽנִי.
מְהֵרָה עֲנֵֽנִי אוֹרִי וְיִשְׁעִי: יוֹדֽוּךָ רַעְיוֹנַי ...

Yáh ribbón

By Yisra'él Najara (1533–1599)

יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא.
אַנְתְּ הוּא מַלְכָּא מֶֽלֶךְ מַלְכַיָּא.
עוֹבְדֵי גְּבוּרְתָּךְ וְתִמְהַיָּא.
שְׁפַר קֳדָמַי לְהַֽחֲוָיָא:

(יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא. אַנְתְּ הוּא מַלְכָּא מֶֽלֶךְ מַלְכַיָּא.)

שְׁבָחִין אֲסַדֵּר צַפְרָא וְרַמְשָׁא.
לָךְ אֱלָהָא קַדִּישָׁא בְּרָא כָּל נַפְשָׁא
עִירִין קַדִּישִׁין וּבְנֵי אֱנָשָׁא.
חֵיוַת בָּרָא וְעוֹף שְׁמַיָּא:

(יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא. אַנְתְּ הוּא מַלְכָּא מֶֽלֶךְ מַלְכַיָּא.)

רַבְרְבִין עֽוֹבָדָךְ וְתַקִּיפִין.
מַכִּיךְ רְמַיָּא זַקִּיף כְּפִיפִין.
לוּ יְהֵי גְּבַר שְׁנִין אַלְפִין.
לָא יֵעוּל גְּבוּרְתָּךְ בְּחֻשְׁבְּנַיָּא:

(יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא. אַנְתְּ הוּא מַלְכָּא מֶֽלֶךְ מַלְכַיָּא.)

אֱלָהָא דִּילֵיהּ יְקַר וּרְבוּתָא.
פְּרוֹק יַת עָנָךְ מִפּוּם אַרְיְוָתָא.
וְאַפֵּיק יַת עַמָּךְ מִגּוֹ גֳּלוּתָא.
עַמָּא דִּי בְחַרְתְּ מִכָּל עַמְמַיָּא:

(יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא. אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא.)

לְמִקְדָּשָׁךְ תּוּב וּלְקֹדֶשׁ קֻדְשִׁין.
אֲתַר דִּי בֵהּ יֶחֱדּוּן רוּחִין וְנַפְשִׁין.
וִיזַמְּרוּן לָךְ שִׁירִין וְרַחֲשִׁין.
בִּירוּשְׁלֵם קַרְתָּא דְשֻׁפְרַיָּא:

(יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא. אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא.)

Yədíd nèfeš

by Rebbí Eliɲèzer ben Mošè Azikri

יְדִיד נֶפֶשׁ. אָב הָרַחֲמָן.
מְשֹׁךְ עַבְדָּךְ אֶל רְצוֹנָךְ.
יָרוּץ עַבְדָּךְ כְּמוֹ אַיָּל.
יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרָךְ.
כִּי יֶעֱרַב לוֹ יְדִידוּתָךְ
מִנֹּפֶת צוּף וְכָל־טָעַם:

הָדוּר. נָאֶה. זִיו הָעוֹלָם.
נַפְשִׁי חוֹלַת אַהֲבָתָךְ.
אָנָּא. אֵל נָא. רְפָא נָא לָהּ
בְּהַרְאוֹת לָהּ נֹעַם זִיוָךְ.
אָז תִּתְחַזֵּק וְתִתְרַפֵּא
וְהָיְתָה לָךְ שִׁפְחַת עוֹלָם:

וָתִיק. יֶהֱמוּ רַחֲמֶיךָ
וְחוּס נָא עַל בֵּן אוֹהֲבָךְ.
כִּי זֶה כַּמֶּה נִכְסֹף נִכְסַף
לִרְאוֹת בְּתִפְאֶרֶת עֻזָּךְ:
אָֽנָּא. אֵלִי. מַחְמַד לִבִּי.
הְוֹשָׁה נָּא. וְאַל תִּתְעַלָּם:

הִגָּלֶה נָא וּפְרוֹשׂ. חָבִיב
עָלַי אֶת סֻכַּת שְׁלוֹמָךְ.
תָּאִיר אֶרֶץ מִכְּבוֹדָךְ.
נָגִילָה וְנִשְׂמְחָה בָּךְ.
מַהֵר. אָהוּב. כִּי בָא מוֹעֵד.
וְחָנֵּנִי כִּימֵי עוֹלָם:

Mənuḥá vəsimḥá

Unknown author, possibly with the name of Mošẹ, since the first three verses contain the acrostic משה.

מְנוּחָה וְשִׂמְחָה אוֹר לַיְּהוּדִים.
יוֹם שַׁבָּתוֹן יוֹם מַחֲמַדִּים.
שׁוֹמְרָיו וְזוֹכְרָיו הֵמָּה מְעִידִים.
כִּי לְשִׁשָּׁה כֹּל בְּרוּאִים וְעוֹמְדִים:

שְׁמֵי שָׁמַיִם אֶרֶץ וְיַמִּים.
כָּל־צְבָא מָרוֹם גְּבוֹהִים וְרָמִים.
תַּנִּין וְאָדָם וְחַיַּת רְאֵמִים.
כִּי בְּיָהּ יהוה צוּר עוֹלָמִים:

הוּא אֲשֶׁר דִּבֶּר לְעַם סְגֻלָּתוֹ.
שָׁמוֹר לְקַדְּשׁוֹ מִבּוֹאוֹ וְעַד צֵאתוֹ.
שַׁבַּת קֹדֶשׁ יוֹם חֶמְדָּתוֹ.
כִּי בוֹ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ:

בְּמִצְוַת שַׁבָּת אֵל יַחֲלִיצָךְ.
קוּם קְרָא אֵלָיו יָחִישׁ לְאַמְּצָךְ.
נִשְׁמַת כָּל־חַי וְגַם נַעֲרִיצָךְ.
אֱכוֹל בְּשִׂמְחָה כִּי כְבָר רָצָךְ:

בְּמִשְׁנֶה לֶחֶם וְקִדּוּשׁ רַבָּה.
בְּרֹב מַטְעַמִּים וְרוּחַ נְדִיבָה.
יִזְכּוּ לְרַב טוּב הַמִּתְעַנְּגִים בָּהּ.
בְּבִיאַת גּוֹאֵל לְחַיֵּי הָעוֹלָם הַבָּא:

Ṣur miššelló akhàlnu

Unknown author.

צוּר מִשֶּׁלּוֹ אָכַלְנוּ   בָּרְכוּ אֱמוּנַי.
שָׂבַעְנוּ וְהוֹתַרְנוּ   כִּדְבַר יהוה:

הַזָּן אֶת־עוֹלָמוֹ   רוֹעֵנוּ אָבִינוּ.
אָכַלְנוּ אֶת־לַחְמוֹ   וְיֵינוֹ שָׁתִינוּ.
עַל־כֵּן נוֹדֶה לִשְׁמוֹ   וּנְהַלְּלוֹ בְּפִינוּ.
אָמַרְנוּ וְעָנִינוּ
אֵין קָדוֹשׁ כַּיהוה:

בְּשִׁיר וְקוֹל תּוֹדָה   נְבָרֵךְ לֵאלֹהֵינוּ.
עַל אֶרֶץ חֶמְדָּה   שֶׁהִנְחִיל לַאֲבוֹתֵינוּ.
מָזוֹן וְצֵדָה   הִשְׂבִּיעַ לְנַפְשֵׁנוּ.
חַסְדּוֹ גָּבַר עָלֵינוּ
וֶאֱמֶת יהוה:

רַחֵם בְּחַסְדֶּךָ עַל־עַמְּךָ צוּרֵנוּ.
עַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ זְבוּל בֵּית תִּפְאַרְתֵּנוּ.
בֶּן־דָּוִד עַבְדֶּךָ יָבוֹא וְיִגְאָלֵנוּ.
רוּחַ אַפֵּינוּ
מְשִׁיחַ יהוה:

יִבָּנֶה הַמִּקְדָּשׁ עִיר צִיּוֹן תְּמַלֵּא.
וְשָׁם נָשִׁיר שִׁיר חָדָשׁ וְבִרְנָנָה נַעֲלֶה.
הָרַחֲמָן הַנִּקְדָּשׁ יִתְבָּרַךְ וְיִתְעַלֶּה.
עַל כּוֹס יַיִן מָלֵא
כְּבִרְכַּת יהוה:

The Rock from which we ate *it sated us and left us more*	*they bless, our faithful ones;* *like the word of our Adonáy*	Ṣúr miššelló akhàlnu sabàŋnu vəhotàrnu	bárəkhú emunày; kidbàr Adonáy.
Who provided for God's world, *we ate the bread of the One,* *for this we thank God's Name*	*our Shepherd, our Parent;* *and of the One's wine we drank;* *and praise God by our mouths;* *[Who] spoke to us and answered us* *no one is Holy like Adonáy.*	Hazzán et-ŋólamó akhàlnu et-laḥmó ŋal-kén nodè liŠmó	roŋénu abínu; vəyēnó šatínu; unhalləló bəfínu; amàrnu vəŋanínu én kadóš kàAdonáy.
With song and sound of thanks *for the desirable land* *with food and provisions*	*we shall bless our Elohím* *God gave our parents as inheritance;* *God sated our souls;* *God's goodness is mightier than us,* *And True is Adonáy.*	Bəšír vəkól todá ŋal èreṣ ḥemdá mazón vəṣēdá	nəbarékh lÉlohénu; šèhinḥíl là'aboténu; hisbíaŋ lənafšénu; ḥasdó gabàr ŋalénu vè'emèt Adonáy.
Show mercy in Your Grace *in Ṣiyyón, Your Honour's dwelling* *Your servant David's offspring*	*on Your people, O Our Rock!* *let be our House of Splendour!* *let come and let us save!* *Our soul set free through* *the Mašíaḥ of Adonáy!*	Raḥém bəḥasdèkha ŋal Ṣiyyón miškàn kəbodèkha ben-Davíd ŋabdèkha	ŋal-ŋamməkhá ṣurénu; zəbúl bét tif'arténu; yabó vəyig'alénu; rúaḥ appénu Məšíaḥ Adonáy.

Let build the Holy Temple,	*the City of Ṣiyyón do fill!*	Yibbanè hammikdáš	ŋír Ṣiyyón təmallé;
and there let a new song be sung	*and with rejoicing lead us up;*	vəšám našír šír ḥadáš	vəbirnaná nàŋalè;
the Merciful, the Hallowing,	*be blessed and exalted*	haràḥamán hannikdáš	yitbaràkh vəyitŋallè;
	over the full cup of wine		ŋal kós yàyin malé
	as the blessing of Adonáy.		kəbirkàt Adonáy.
The Rock from which we ate	*they bless, our faithful ones;*	Ṣúr miššelló akhàlnu	bárəkhú emunày;
it sated us and left us more	*like the word of our Adonáy*	sabàŋnu vəhotàrnu	kidbàr Adonáy.

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